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Dr. Pinnock's
Laws & Usages
of the
Church & the Clergy.

PUBLIC WORSHIP

MORNING PRAYER

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THE LAWS AND USAGES

OF THE

Church and the Clergy.

THE CONDUCT, ORDER, AND RITUAL OF
PUBLIC WORSHIP.

MORNING PRAYER.

[VOL. c.]

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PREFACE.

THE absence of *uniformity* among the Clergy of the Church of England in conducting the Divine Services; arising, partly from the different interpretations given to the Rubrics of the Liturgy, and partly from the dominancy in some localities, and not in others, of certain ancient customs :—the want also of *conformity* in the members of the Congregations assembling in our Churches to the rules prescribed for them in the Book of Common Prayer—have been the reasons which have induced the Author to attempt an elucidation of the Laws and Usages affecting the Order and Ritual of Public Worship; in the hope that an impartial discussion of the Rubrical directions on the one hand, and a fair investigation of prevailing customs on the other, will not only check any ill-judged innovation on the part of the Clergy, but will remove likewise much unnecessary alarm from the minds of the People.

SOMERSHAM RECTORY,
Huntingdonshire. 1858.

The Order and Ritual

OF

PUBLIC WORSHIP.

1.—HAVING discussed the various *Ritual* matters involved in the preliminary portion of the Liturgy, we now arrive at "THE ORDER FOR MORNING PRAYER;" and in treating upon the *Rubrics* directing how the Services of our Church are to be conducted on the part of Minister and People, we trust we may not expose ourselves to the charge of detracting from the solemnity of Divine Worship, and the more essential elements of Public Prayer, by calling attention to such minutiae, as the dress, deportment, posture, regulation of the voice, and other external accompaniments of the Church formularies. We feel that nothing connected with the worship of Almighty God is too trifling, or too insignificant, to engage our consideration;—more especially since we find that according to the propriety of manner, and seriousness of expression, displayed by the Officiating Minister in conducting Divine Service, so will the Congregation not only estimate the value which he sets upon the Services of the Church, but imbibe also a like sense of their excellence and importance. It should be the endeavour of the Minister of God to bring the minds of his people fully to appreciate the solemnity of Divine Worship, and to lead their feelings into thorough harmony with the prayers, praises, and thanksgivings, which they and he, together, are offering up to the Throne of Grace. No apology, therefore,

can surely be necessary in offering a few hints and suggestions on these less important matters, particularly when the *Rubrics* render them essential parts of the Liturgy; and when their elucidation has already exercised the pens of many of the profoundest divines, and Bishops of our Church. In the remarks which follow, we by no means aim at elevating the externals of Divine Worship above the inward principles that should move us at the time of public prayer; nor do we wish to advance these external relations beyond the consideration they deserve, and ought to meet with. Our chief motive in publishing these pages is to provide a convenient 'Manual' for the Clergyman to refer to on matters of '*Order and Ritual*', and one capable of supplying a deficiency which has hitherto been only met by the perusal of a multitude of books, at the sacrifice of much valuable time, and frequently at no little cost of money. Where the facility of books of reference has been wanting, questions of Ritual have often been examined by the circumscribed experience merely of a small country Curacy, or by the single example of the Incumbent, or by the more dogmatic teaching of self-acquired habit. These things ought not so to be, and, therefore, we proceed to discuss the remaining Rubrical directions of the Liturgy, in the same spirit, and with the same view, that we put forward at the outset of our undertaking these "Papers," viz:—of giving, without sacrificing truth or principle to feeling or to party, all the information, capable of illustrating such matters, that we can gather from the Laws and Usages of the Church, and the writings of acknowledged Ecclesiastical authority.

Loth as we are to pass over without comment the more intrinsic elements of the several formularies in the Book of Common Prayer—their adaptation to the spiritual wants of the people, as well in the subject-matter and the language in which that matter is clothed, as in the devotional feelings they inspire—yet we are compelled by our limited space,

and by the arrangement of the subjects we prescribed for ourselves at starting, to defer all expression of our reverence for the more sacred portions of the Liturgy to some future opportunity; we must therefore commence at once with the topic immediately before us, which, as the *Rubric* reads, is

¶ 'THE ORDER FOR
'MORNING PRAYER,
'DAILY THROUGHOUT THE YEAR.'

The question involved in the word DAILY has been already disposed of in a previous volume (*Vol. B*), so that we may pass to the main subject, "THE ORDER FOR MORNING PRAYER:" and as we proceed, we shall embrace in our remarks the parallel portions of "THE ORDER FOR EVENING PRAYER."

In illustrating these Ritual elements, we will presume we are addressing the young Cleric, fresh from Ordination, and seeking the advice of some more experienced brother-Clergyman. At the outset of his career he will meet with doubts, occasionally, and on points, perhaps, the most simple imaginable, yet magnified by the earnest minded novice into questions of moment and importance. Such enquiring zeal is not to be discouraged; for it is an acknowledged maxim, that little things, and unguarded moments, more readily betray the true character of the man, than great attempts, and studied forethought. He who aims at fulfilling the Ministerial office, conscientiously to himself, and beneficially to his people, will strive that all things be done according to the Apostolic rule, "decently, and in order:" a desire which cannot but argue a well-regulated mind, that may eventually, under God's blessing, rise to the accomplishment of greater things. To the young Deacon, then, more especially, do we now direct our observations; and we purpose advancing with him step by step through the various Ministerial functions imposed upon him by the Service and Ritual of the Church of England.

[*Punctuality.*]

2.—In the first place, we would urge upon the young Clergyman, indeed, upon every *Officiating Minister*, the necessity of practising the most exact *punctuality*. If he is not in the “*Reading Desk*” at the MORNING, and EVENING, PRAYERS, as the clock strikes the appointed hour, he cannot expect his Congregation will wait his appearance with undisturbed patience, nor without indulging, perhaps, unpleasant reflections:—men’s minds are often ruffled by the most trifling incidents, and are then little fitted for serious devotion; besides which, how can a Minister setting so indecorous an example, assume to himself the right of rebuking with any propriety, or with any effective force, such of his people as *habitually* enter Church at various intervals between the ‘Introductory Sentences’ and the ‘Psalms’?—a practice, very reprehensible, though very common; and which, while it proclaims the utter indifference entertained by the indulgers of such a habit to the blessings of Public Worship; it, at the same time, seriously interrupts the more earnest and devout of the worshippers, who had assembled before them.

ARCHDEACON SANDFORD very truly says:—‘In conducting Public Worship, a point of primary importance is *punctuality* on the part of the Clergyman. Regularity and exactitude are indeed essential for the due discharge of any of his duties. But nowhere are they more incumbent, than when he undertakes to lead the devotions of the Congregation.... Persons entering Church during Divine Service not only impair the blessing to be looked for by themselves, but also mar the devotion of their fellow worshippers. And the only way to secure early and regular attendance on the part of a Congregation, is for the Clergyman to be himself a *model of punctuality*. There should be no uncertainty about his movements; his people should be sure of finding him in his place at the appointed hour,—and the moment it arrives, he should commence the Service. Such undeviating regularity on his part, were it enforced by no higher motives, is only an act of ordinary respect to his Parishioners, and will be sure to influence the example and secure the co-operation of the more respectable amongst them.’ p. 231.—(*Parochialia.*)

3.—So likewise, at the OCCASIONAL SERVICES, undeviating *punctuality* is essentially important to

Minister, as well as people. If this is not constantly maintained incalculable evils will certainly arise. To keep a '*Funeral*' waiting, for instance,—when, as we may well imagine, the feelings of the mourners, and the sympathies of their neighbours, are wrought into a state of extreme sensibility,—will not only involve the Minister in much unpleasantness with his people at large; but it will be laying the foundation of future *unpunctuality* on their part, which will prove a source of considerable annoyance to him ever after and not only so, but will be without remedy. Let the *Officiating Minister*, then, be wise in time. At MORNING, and EVENING, PRAYERS, he should be in the Vestry, or in the Church, if the Vestry is not contiguous, at least *ten minutes*, or a *quarter of an hour*, before the commencement of Divine Service. Opportunity will then be given him of seeing that the Children of the *Sunday-School* are quietly arranged; and that the Church Officers,—such as the Parish-Clerk (if any), Verger (or Beadle), Pew-Opener, and others, whoever they may be,—are in attendance duly and decently habited; and that all things are ready, and in order. He will also be reminded what *Banns of Marriage* are to be published, and what *Churchings*, *Baptisms*, or other of the OCCASIONAL SERVICES, have to be solemnized. If practicable, we would advise him to do away with the *Parish-Clerk* as mouth-piece of the Congregation; and rather to depend on the *Sunday-School Children* for the enunciation of the Responses, and for leading the Congregation. Similarly, with respect to the *Village Choir*, we would urge him to encourage the young men, and women to be helps and assistants, but not to suffer them to be directors.

4.—If *Officiating* in a *strange* Church, this early attendance will be the more necessary, as enquiries must be made concerning any peculiarities practised there, with regard to the Chanting, the Psalmody, or other matters, which might possibly differ from the regular usage, or the method pursued in his own

Church. The questions which will in such a case arise, particularly in Country Towns, and Villages, would relate to—the *Chanting*,—the *Voluntary*, if any,—whether the Minister begins every Psalm?—whether he turns to the East at the Creeds?—the *Singing*; and the giving out of the *Psalms*, &c;—whether the *Communion Service* is read from the Reading Desk, or the Altar?—whether any *Week-Day Service*? or the *Holy-Communion*, is to be announced?—whether the *Offertory Sentences*, and the *Prayer for the Church Militant*, are usually read?—whether any *Banns of Marriage* are to be published?—any *Churchings* to be solemnized? *where*? and *when*?—any *Baptisms*? in the *Service*, or otherwise?—any *Funerals*?—with other enquiries of the like kind, which will, in all probability, suggest themselves. Care must also be taken that the *Banns' Book* shall be conveniently at hand at the proper time, and that the entries to be published are *legible*; and the publication, whether *first*, *second*, or *third*, is accurately distinguishable. A Clergyman must bear in mind, that in the Church of another, where he is only *temporarily officiating*, he is not at liberty to depart from the established usages of that place, however much the practices prevailing there might differ from his own views of propriety, and rubrical order. He must remember, also, at the close of such occasional function, to make the necessary *entries* in the Registers, and to transfer whatever SURPLICE 'fees' &c., may be presented to him to the Clergyman for whom he is officiating.

5.—Connected with the subject of *punctuality*, there is one thing which we must not omit to caution our Readers against, and that is, undue exertion to redeem any accidental delay in arriving at Church. Should it occur that the *Officiating Minister* is behind-hand; he must by no means attempt to make up lost time by running, or by any unusual acceleration of his pace; should he do so, he will probably so excite the action of the heart as to find himself,

when in the *Reading Desk*, and after uttering a few sentences, suddenly unable to proceed; and unless some long pause be indulged in, so as to allow the pulse and respiration to recover their wonted action, he may endanger the breaking of a blood-vessel. The agony he would for a short time endure from this indiscretion, and the distress such a scene would cause in his Congregation, can be well imagined, and must by all means, therefore, be avoided. We speak from experience; and it will be found better, in such cases, to submit to the brief consequences of an accidental failure of one's accustomed punctuality; than to incur the risk of a permanent injury to the constitution.

[*Conformity of the People.*]

6.—To secure the conformity of the Congregation to the directions of the *Rubrics*, it is a practice in some Parishes to place occasionally in the seats, *hand-bills*, or *fly-sheets*, containing in bold clear type a series of hints for the conduct and posture of the people during Divine Service. A smaller edition is also printed for pasting on the covers of their Prayer-Books.

In the sheet of instructions issued in the District of *St. Barnabas, Pimlico*, entitled, the "*S. BARNABAS PAROCHIAL CHURCH GUIDE*," we find the following:—

DIRECTIONS FOR PUBLIC WORSHIP.

- '1. To be in Church *before* the Service begins.
- '2. To *kneel down* upon the knees, humbly and reverently, 'during the Prayers.
- '3. To *join heartily*, and with a loud voice, in all the Confessions, Creeds, and Responses; and in all Psalms and Hymns of Praise.
- '4. To keep to the plain *musical notation* of the '*Director*' as led by the trebles of the choir.
- '5. To maintain the *alternate* order of *singing* the Psalms, 'and Canticles: that is to say—the Priests and men, 'on the left, to sing *first*, in unison; the women and choir, 'on the right, to sing *next*, in harmony; and so on, taking *alternate* verses, to the end. The whole Congregation to 'join in the "*Gloria Patri*."

- '6. To *stand up* at the ascription of glory after the Sermon: 'and during the *Offertory*.
- '7. To come up to the Holy Communion, in order, and without 'delay; first, *the men*; and next, *the women*.
- '8. To receive the Holy Communion, in both kinds "*into the hands*," as the Rubric directs.
- '9. To *remain* reverently in Church till the Clergy and Choir 'have left the Chancel.
- '10. *Non-communicants* not to leave the Church, till *after* the 'Prayer for the Church Militant.'—(Published by J. T. Hayes.)

So, likewise, in the *Rev. G. W. Tyrrell's* work, entitled, "The Ritual of the United Church of England and Ireland Illustrated," the following Address is recommended in the Diocese of Down and Connor to be inserted in the Books of Common Prayer:—

"To Every Member of this Congregation."

'The very defective practice of many persons, even of those 'who regularly attend Divine Worship, in neglecting to come *before* 'the commencement of the Service, and to join in the Service 'of the Church at the proper times, may lead to a supposition 'that they are not duly sensible of what is the chief object for 'which they assemble and meet together in holy places. This 'object is, together with the hearing of God's holy word, to unite in 'prayers, praises, and thanksgivings, after the custom of the Church 'of God in all ages. It is a privilege enjoyed by the members 'of the Church in this country, that they are able to join with their 'Minister *in a language* which they can all understand, and *in* 'a *form of words* with which they may make themselves acquainted—being, at the same time, perfectly agreeable to Scripture, 'both in its meaning and expressions.

'In order to promote this object, so far as lies in your power, 'you are requested to observe the following rules:—

'I.—Take care to come to Church *before the Service begins*; 'thns you will not, by coming late, interrupt the Minister and 'Congregation, disturb the worship of God, or abridge your own 'spiritual benefit.

'[*Note*.—*Divine Service commences* in this Church at o'clock 'in the Morning; and at o'clock in the Evening.']

'II.—Observe the *postures* directed in the Prayer Book: namely, 'kneeling during the Prayers, and *standing* during the Psalms, '(whether read or sung), the Creeds, and the Gospel.

'III.—Join audibly *with your voice* in those parts of the Service 'which are appointed for '*the People*;' namely, the general 'Confessions, the Lord's Prayer, whenever used, the alternate 'verses of the Psalms, and of the Hymns used after Lessons, 'the Creeds, the Responses, and the "Amen," at the end of every 'prayer.

'IV.—Take part, if you are able, in *singing*; and, at all events, 'stand up when the Congregation is called on to *sing* 'to the Praise 'and Glory of God.'

'V.—Do *not leave* the Church, except in case of illness, until the 'Congregation is dismissed by the blessing of the Minister.'

'An observance of these rules by you, and every member of the 'Congregation, would tend to promote the object of the Church in 'the appointment of *the Common Prayer*, and thus unite her 'members in '*glorifying God with one mind and one mouth*,' through 'Jesus Christ our Lord.'—(Note, page 69.)

[*Bowing on Entering Church.*]

7.—The practice of *bowing on entering and leaving Church*, now for some time obsolete, was very prevalent in the age of Abp. Laud; and in the reign of Elizabeth, Heylyn tells us, the people "*made their due reverence* "at their first entrance into Church." (*Hist. Ref.* 296). Nicholas Ferrar, according to Wordsworth, (*Eccl. Biog.* IV. 248.), used to do so—'at entering 'the Church he made a *low obeisance*; a few paces 'further, a lower; coming to the half-pace (which 'was at the east end, where the Table stood), he '*bowed* to the ground, if not prostrated himself.' And later, we have *Archdeacon Hewetson* counselling his friend *Thomas Wilson*, who became Bishop of Sodor and Man,—'in Church to behave himself 'always very reverently; nor even turn his back 'upon the Altar in Service-time, nor on the 'Minister, when it can be avoided. To *stand* at the 'Lessons and Epistles, as well as at the Gospel, 'and especially when a Psalm is sung; to *bow* '*reverently at the name of Jesus* whenever it is 'mentioned in any of the Church's Offices; to *turn* '*towards the east* when the Gloria Patri, and the

'Creeds are rehearsing; and, to make obeisance at coming into, or going out of, the Church, and at going up to, and coming down from, the Altar,—are all ancient, commendable, and devout usages; and which thousands of good people of our Church practise at this day, and amongst—(if he deserves to be reckoned amongst them)—T. W's. dear friend.'—(CHAMBERLAIN'S *Selected Letters*. 158.). Other instances of this usage are mentioned in a work, entitled, "*Hierurgia Anglicana*;" and in the Rev. J. C. Robertson's, "*How shall we Conform to the Liturgy of the Church of England*," (See also the *Additional Notes* in NICHOLLS'S *Common Prayer*.) The usage, however, is by no means a modern one; for it may be traced up to nearly the earliest ages of Christianity, as we may learn from *Mede*, who, in his discourse on *Psalms cxxxii*, remarks:—

'What reverential guise, ceremony, or worship, they used at their ingress into God's house, in the ages next to the Apostles (and some I believe they did), is wholly buried in silence and oblivion. The Jews before them used to bow themselves down before the mercy-seat. The Christians after them, in the Greek and Oriental Churches, have, time out of mind, and without any known beginning thereof, used to bow in like manner with their posture toward the Altar, or Holy Table, saying that of the publican in the Gospel, 'God be merciful to me a sinner;' as appears by the Liturgies of St. Chrysostom, and St. Basil, and as they are still known to do at this day. Which custom of theirs, not having been found to have been ordained or established by any decree or canon of any Council, and being so agreeable to the use of God's people in the Old Testament, may, therefore, seem to have been derived to them from very remote and ancient tradition.'

The custom has lately been attempted to be revived, and the defence put forward by its advocates has been the *viii*th Canon of 1640, which thus reads:—

'Whereas the Church is the house of God, dedicated to his holy Worship, and therefore ought to mind us, both of the greatness and goodness of his Divine Majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence, and obeysance, both at their coming in, and going out of the said Churches, Chancels or Chappels, according to the most ancient custom of the

'primitive Church in the purest times, and of this Church also for many years of the reign of Queen *Elizabeth*. The reviving therefore of this ancient and laudable Custom, we heartily commend to the serious consideration of all good people, not with any intention to exhibit any Religious Worship to the Communion-Table, the East, or Church, or any thing therein contained in so doing, or to perform the said gesture in the celebration of the holy Eucharist, upon any opinion of a corporal presence of the body of *Jesus Christ* on the holy Table, or in mystical Elements, but only for the advancement of God's Majesty, and to give him alone that honor and glory that is due unto him, and no otherwise; and in the practice or omission of this Rite, we desire that the Rule of Charity prescribed by the Apostle, may be observed, which is, that they which use this Rite, despise not them who use it not; and that they who use it not, condemn not those that use it.'—*SPARROW'S Coll.* 363.

But as this *Canon* possesses no legal authority, it cannot be quoted in support of this, or any other usage, however harmless in itself, or congenial to the feelings of a pious heart. BISHOP BLOMFIELD (late *Bishop of London*) is of the same opinion; he says:—'I do not consider the CANONS of 1640 to be binding upon the Clergy, I see no very serious objection to the custom therein commended, as having been the ancient custom of the primitive Church, and of this also for many years in the reign of Queen Elizabeth, of doing obeisance on entering and leaving Churches and Chancels; not, as the Canon expressly declares, "with any intention to exhibit any religious worship to the Communion Table, the East, or Church, or anything therein contained," . . . But that the Clergy, although they are at liberty to use this custom, are not obliged to do so.' (p. 44).—*Charge.* 1842.

The renewal of the practice of bowing on entering and leaving Church, and on going to, or receding from, the Altar, has not met with that countenance and encouragement, which would recommend its general adoption; and, consequently, it has for the most part fallen once more into desuetude, and the Clergyman, would of course, see the necessity of not offending the scruples of his Congregation, whose eternal welfare must be the nearest to his heart, by attempting to revive any usage, which might be obnoxious to them; we need say no more on this subject, as we have handled it at large in *Volume B* of this work, to which we would refer the Reader, should he be desirous of additional information. We next come to the

[*Putting on of the Clerical Vestments.*]

8.—WHAT the Vestments are, which the *Canons* and the *Rubrics* prescribe, it is not so difficult to determine, as what those may be which *custom* has adopted; for usage considerably varies, and, in many cases, appears to depend upon the fancy and caprice of the individual Clergyman. This subject has been treated very extensively in *Volume D* of this Series; and we shall, therefore, merely mention here the different practices to be met with, distinguishing the Vestments that possess the authority of *Rubric* and *Canon* from those which *custom* alone has sanctioned, and still retains.

9.—At MORNING, and EVENING, PRAYERS, the *Vestments* worn by the Officiating Minister are,

I. By RUBRIC:—A *Surplice*:—thus

'In the singing or saying of MATINS and EVENSONG.....the Minister, in Parish Churches, and Chapels annexed to the same, shall use a Surplice.' Com. Pr. 1549.*—KEELING.

II. By CANON:—(1) A *Surplice* and *Hood* by Graduates.

(2) A *Surplice* and *Tippet* by Non-Graduates.—thus:

'Every Minister saying the Public Prayers, or ministering the Sacraments, or other Rites of the Church, shall wear a decent and comely Surplice with sleeves... Graduates shall wear upon their Surplices, such Hoods as by the orders of the Universities are agreeable to their Degrees... Such Ministers as are not Graduates to wear upon their Surplices, instead of Hoods, some decent Tippet of black, so it be not silk.'—CANON 58.

* * The ancient *Tippet* has been set aside, and seems to be represented by the modern *Scarf*. (See *Vol. D.*).

* The *Rubric* of the *First Liturgy* of Edward VI. 1549, is our rule and authority for the 'Ornaments of the Minister,' as has been shown in *Vol. D.*

III. By CUSTOM:—(1) A *Surplice*, *Hood*, and *Bands*.

(2) A *Surplice*, *Hood*, *Scarf*, and *Bands*.

(3) A *Surplice*, *Scarf*, and *Bands*. A *Surplice*, and *Bands*.

*. Sometimes the *Bands* are omitted; and the *Stole* has been lately revived in the place of the *Scarf*: still, the use of *Bands*, and the *silk Stole*, is not defended by any Rubrical or Canonical authority now in force.

In CATHEDRALS, and UNIVERSITIES, the Vestments for *ordinary ministrations* are

I. By RUBRIC, and CANON:—A *Surplice*; and for *Graduates* a *Hood* also: thus—

RUBRIC:—‘In all Cathedral Churches and Colleges, the Archdeacons, Deans, &c....being Graduates, may use in the Quire beside their Surplices such Hoods as pertaineth to their several Degrees. But in all other places every Minister shall be at liberty to use any Surplice or no.... Graduates when they do preach should use such Hoods as pertaineth to their several Degrees.’ COM. PRAYER. 1549.—KEELING. 356.

CANONS:—‘In the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices;... Graduates shall...wear with their Surplices such Hoods as are agreeable to their Degrees.’—CANON 25.

‘All Masters and Fellows of Colleges and Halls, and all the Scholars and Students in either of the Universities, shall in their Churches and Chapels, upon all Sundays, Holydays, and their Eves, at the time of Divine Service, wear Surplices...and such as are Graduates....such Hoods as do severally appertain unto their Degrees.’—CANON 17.

II. By Custom:—(1) In Cathedrals.—A *Surplice*, *Hood*, *Scarf*, and *Bands*.

(2) In Universities.—A *Surplice*, *Hood*, and *Bands*. Undergraduates wear a *Surplice* only.

10.—Whatever Vestments, therefore, the Clergyman may think it right to assume, he should take care that they are clean, and in good order; and are put on tidily, and properly; for the least negligence and disorder in this respect will be sure to be remarked by the Congregation, and lead them to impute to

him general slovenliness of character, and indifference to the decencies of Divine Worship: on the other hand, over fastidiousness and affectation should be equally avoided. At the same time, it ought to be remembered, that when *attired in the Church's Vestments* the Officiating Minister has then laid aside his private character, and taken upon himself the solemn standing of God's Minister: it is, therefore, highly unbecoming in him while so vested, particularly in passing to, and from, the Reading-Desk, Altar, or Pulpit, and the Vestry, to stop, as is too frequently done, in Country Churches especially, to interchange the courtesies and civilities of life with his Parishioners. And further, we need hardly caution the young Cleric against borrowing from the Romish Church any practice not authorized by our own formularies. He must eschew most carefully all Benedictions of Bells, of Church ornaments, and Vestments; and yet he may follow as a matter of feeling and propriety, the Canon rule, "*semel Deo dicatum, non est ad usus humanos ulterius transferendum.*" Likewise, at *putting on, and off*, his Vestments, mystic prayers and gestures are not expected in the minister of the Church of England.

There should be *two Surplices*; and they should be washed once a month, at least: and never be hung upon rusty nails; for, if so, the oxide of iron would disfigure them with stains, as well indelible as unsightly. The '*robing*' should be accomplished in the Vestry; but if there is no such place in the Church, then the Tower should be preferred before the '*Reading Desk*,' and before robing openly in the Chancel; these practices, though often indulged in, and sanctioned by long established custom in some Country Churches, yet are not the less reprehensible in an age like the present.

BISHOP JEBB, in his *Notes to his Primary Charge* A.D. 1823., observes:—"In country Churches, it is too frequently the case, 'that the Clergyman walks up the Aisle in spattered boots, and 'puts on his *Clerical dress* in the *Reading-Desk*, before the people. 'No plan for a new Church shall have my approbation, which does 'not include a Vestry-room. Those Churches which at present

'want this accommodation, should, with all convenient speed, be provided with it. And, in the interim, *the Porch*, rather than *the Desk*, *should be used for the purpose of Robing.*' (p. 869.)—Pastoral Instructions.

11.—When thus duly '*habited*,' and the clock has struck the hour appointed for commencing DIVINE SERVICE, the *Officiating Minister* should proceed immediately to the '*READING DESK*'; and the *Clerk* (if any) to his place. If *another Clergyman* is assisting, he should at the same time take up his position at the *north side* of the '*Communion Table*,' habited in a *Surplice*, &c: and if *Choristers* are in attendance, they generally go in procession to their respective positions. A *Verger*, or *Beadle*, bearing a wand of office, commonly precedes the *Officiating Minister*.

The REV. M. PLUMMER remarks:—'The *Beadle* or *Sexton* usually precedes the Priest into the Church, bearing a *verge* or *staff*. This ought to have a cross on the top of it, made of silver, brass, or carved in wood. A Maltese cross is the best shape, being the strongest, and less liable to break than other forms of that holy emblem.' He then quotes from *Bede* the following: "But they (St Augustine and his followers), came furnished with divine, not with magic virtue, bearing a *silver cross* for their banner, and the image of our Lord and Saviour painted on a board, and singing the Litany, they offered up their prayers to the Lord, for the eternal salvation both of themselves, and of those to whom they were come." (*Bede*, l. xxv.)—*Observations on Book of Com. Pr.* p. 66.

[*The Organ Symphony.*]

12.—In some Churches it is usual for the *Organ* to strike up a solemn *Symphony* while the Clergymen, &c., are passing to their respective positions. To this there can be no objection, as it not only serves to attune the mind for devotion; but drowns, also, the hum and noise occasioned by the movements of the people to their several places. The *Organ*, it must be remembered, is completely under the control of the *Officiating Minister*; as likewise is the Singing: this has been fully proved in the case of *Hutchins v. Denziloe*, as shown in *Volume C*.

The REV. J. JEBB remarks:—'In most Cathedrals, on certain of the greater festivals, or at least on days of ceremony, the members

'of the Church enter the Choir *in procession*, the *Organ* playing till they are settled in their places. In Christ Church, Dublin, Bristol, and perhaps elsewhere, at every Service, whether on Week-days or Holidays, and at Canterbury on Sundays, this custom is observed: the junior members going first. In other places, some of the members go in procession, while the rest enter separately: no *Organ* playing. Again, in others, as at Westminster, at ordinary times, the Prebendaries and Choir drop in independently, without any procession whatever; and the time for beginning the Service is announced by the striking of a clock. It is obvious, that the first of these usages is by far the most decorous.' (p. 229)... 'At Visitations, and perhaps similar occasions, as at Canterbury, Christ Church, Dublin, &c., an *Anthem* or *Hymn* is sung by the Choir while in procession. This custom, sanctioned by very ancient usage, is not to be confounded with that presently to be censured, of *beginning Divine Service with singing*. Till the procession is over the Service cannot be said to have begun: the members are on their way to the appointed places of their duties, not already there. The *hymn ceases* on their arrival in their stalls: their private devotions are then offered up: and after that the Service begins. The act is so obviously preparatory, that it can be no more objected to, than the forming holy meditations while going up the aisle; than the playing of the *Organ Symphony*, or the ringing of the bells. As to the *Organ Symphony*, it is suggested that on great festivals, it should be jubilant; during lent, of a grave and somewhat penitential character. And on fast days it might be omitted altogether.' (p. 232).—*Choral Service*.

[*Churching of Women.*]

13.—IN some places it is customary to '*Church Women*' before the commencement of MORNING, or EVENING, PRAYER; the Clergyman, in such case, proceeding from the Vestry to the Altar instead of to the Reading-Desk, and the Woman kneeling at the 'Communion Rails.' Where this practice prevails, it would be well to continue it. As no particular time or place is prescribed by the Rubric, long established custom may claim the preference with regard to *time*, as it rules with regard to *place*: in the latter respect, the Rubric says—the Woman is to "*kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct.*" In the Rubric of 1549 this place is "*nigh unto the Quire-door.*" But this question will be more fully discussed when we come to treat on the office of

'CHURCHING OF WOMEN,' in its place in the Liturgy.
(See *postea*).

ARCHDEACON SHARP says:—"Some have thought it a distinct Office, and that it ought to be performed *before* the public Service begins. But under this uncertainty, the *time* must be determined 'by the same rules with the *place* : viz. "as hath been accustomed, "or as the Ordinary shall direct." (p. 72).—*Charge* A. D. 1735.

In the "S. BARNABAS PAROCHIAL CHURCH GUIDE," the following directions occur on this subject:—

'1. Women to return thanks after *Child-birth* as soon as they are permitted to leave the house.

'2. The most fitting *times* for CHURCHINGS is, on Sundays or Festivals, at 11 o'clock, in order that the woman may afterwards partake of the Holy Communion; but CHURCHINGS may take place *before* any of the Services, in which case she should communicate at the first opportunity.

'3. Previous notice to be given to the Clergy, and application to be made at Church to the Verger, who will direct her to her proper place.

'4. To *Kneel reverently before the Altar* during the Churching, and to make her *offering* according to the ability which God giveth, which is *not a fee* to the Priest, but a *thank-offering* to Almighty God.

'5. To return after the Churching to her place in the Congregation, and to join fervently and heartily in the Public Service.'—(Pub. by T. Hayes.)

After the '*Churching*,' should it be the practice to perform it at the Altar, and before the Public Service, the Officiating Minister will proceed to the '*Reading-Desk*,' and commence the "MORNING PRAYER." This, for convenience sake, we have divided into *three* parts; I. the *Introduction*, extending to the end of the Lord's Prayer: II. the *Psalmody and Reading*, extending to the end of the Apostles' Creed: III. the *Collects and Prayers*, which terminate the Service.

THE INTRODUCTION.

¶ "*Beginning of Morning Prayer.*"

14—After entering the "*Reading-Desk*," it is the duty of the Minister first to *kneel*, and offer up his private devotions to the Throne of Grace. It would then be well for him to see that the "*book-markers*" are correctly placed in the pages of the PRAYER

BOOK,* so that he may readily find, at the appointed moment, the *Litany*, *Occasional Prayers* and *Thanksgiving*, *Collect*, and the *Psalms* of the day. Similar aids should be inserted in the pages of the BIBLE, where the prescribed *Lessons* occur. While the Officiating Minister is thus occupied the Congregation will be prompted by his example to make the like preparations. There are a few remarks of Dr. Bennet connected with this subject well worth introducing here; and were the substance of them imparted to our people, they would, doubtlessly, derive from them essential benefit.

DR. BENNET says:—‘I intreat our Congregations to consider, ‘that during the reading of the Sentences and Exhortation, they ‘must not think themselves at liberty to be idle; as if they had ‘nothing at all to mind, whilst the Minister is reading. They ‘are certainly obliged to bestow that time after a quite different ‘manner, to give a reverent attention to what the Minister reads, to ‘hear the Voice of God speaking to them in the Sentences, and the ‘Voice of his Ambassador speaking to them in the Exhortation; ‘and thereby to fit and prepare their Hearts for making their ‘Addresses to God himself in the Church’s Confession. And to the ‘end that they may not lose an opportunity of so doing, let them ‘come to Church in good time, that they may be present at the ‘very beginning of the Office. And when they first come to their ‘respective places, let them by some short Prayer beg God’s special ‘assistance, that they may discharge their duty as they ought, ‘and offer an acceptable sacrifice to Him. Let the intermediate ‘space also, between their short private Prayer, and the Minister’s ‘beginning to read, be spent, not in Talking or Gazing, but in ‘Reading or Meditation; that they may bring themselves to a ‘devout frame of Soul, by that time the Minister begins, and ‘may be the better able to go through the whole office in such ‘a manner as God expects from them.’ (p. 14).—*Paraphrase on the Bk. of Com. Prayer.* A. D. 1708.

15.—After the required places have been found in the PRAYER BOOK, and BIBLE, the Minister should at once begin Divine Service by *reading* one or more of the ‘*Introductory Sentences*,’ as directed in the Rubric, which runs as follows:—

* The providing of a large *Book of Common Prayer*, and a *Bible*, &c. for the use of the Officiating Minister by the Churchwardens has been treated of in *Vol. C.*, to which the reader is referred for the legal information on this point.

- (a) ¶ 'At the beginning of MORNING PRAYER, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.' (1662).—PRESENT BOOK OF COMMON PRAYER.

*. * The Rubric at the commencement of "EVENING PRAYER" is of similar import.

In the *first* LITURGY, the Prayer Book of 1549, the MORNING PRAYER began with the '*Lord's Prayer*.' The Sentences, Exhortation, Confession, and Absolution, were introduced in the *Second Liturgy* (1552). In this, and the two following LITURGIES of 1559, and 1604, there was a slight difference in the wording of this Rubric, which ran thus :—

- (b) 'At the beginning both of MORNING PRAYER, and likewise of EVENING PRAYER, the Minister shall read with a loud voice some one of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.'—1552, 1559, 1604.*—KEELING'S *Liturgia Britannica*.

[*Singing before Divine Service.*]

16.—In some Churches it is the practice to *begin* Divine Service by *singing* some Psalm or Hymn; a practice which appears to have been derived from the earliest ages of the Church, when Pliny, writing to the Emperor Trajan, says, that it was the custom of the Christians in his time to meet upon a fixed day before light, and *sing a hymn* in turns to Christ as God. (Ep. 97. p. 284. ed. Oxon 1703). This usage is likewise spoken of by *Chrysostom*, *Cassian*, *Ambrose*, *Durandus*, and others. In the *Apostolical Constitutions*

* In the SCOTCH LITURGY (1637), the only deviation from our present Rubric was the addition of the words '*Presbyter or*' before the word '*Minister*.'

In the AMERICAN LITURGY this Rubric takes the following form.—

'The Minister shall begin the MORNING PRAYER, by reading one or more of the following Sentences of Scripture.'

*. * The Rubric is similar at the commencement of the "EVENING PRAYER."

also (l. vii. c. 47, 48), we find, according to Athanasius (De Virgin.), that the early Christians used to open their MORNING SERVICE, and conclude their EVENING SERVICE, with *Doxologies*. In the Morning they used *Psalm* lxi., or lxiv., and sometimes *Luke* ii. 14.; and in the Evening, *Psalm* cxli., or cxii. 1., and *Luke* ii. 29—32. The mediæval usage has not been so clearly brought down to us; still, we know that the practice of singing before Divine Service existed in England prior to the Reformation, and was continued by one of the 'INJUNCTIONS' of *Queen Elizabeth*, which thus reads:—

'49. *Item*. Because in divers Collegiate, and also some Parish-Churches heretofore, there have been Livings appointed for the maintenance of men and children to use *singing in the Church*, by means whereof the landable service of Musick hath been had in estimation, and preserved in knowledge: the Queen's Majesty neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said science, neither to have the same in any part so abused in the Church, that thereby the COMMON PRAYER should be the worse understood of the hearers, willeth and commandeth, that first no alterations be made of such assignments of Living, as heretofore hath been appointed to the use of *singing* or Musick in the Church, but that the same so remain. And that there be a modest and distinct song so used in all parts of the Common-Prayers in the Church, that the same may be as plainly understood, as if it were read without singing, and yet nevertheless for the comforting of such that delight in Musick, it may be permitted, that in the beginning, or in the end of, the COMMON-PRAYERS, either at MORNING or EVENING, there may be sung an Hymn, or such like song, to the praise of Almighty God in the best sort of melody and Musick that may be conveniently devised, having respect that the sense of the Hymn may be understood and perceived.'—SPARROW'S Coll. : p. 80; CARDWELL'S Doc. Ann. i. 196.

That the *singing of a Psalm or Hymn* at the commencement of MORNING PRAYER was at that time practised, we may also gather from *Strype*, who says:—

'My Diary observes that on the day of this month of September, began the new MORNING PRAYER at *St. Antholin's* London, the bell beginning to ring at five; when a *Psalm* was sung after the *Geneva* fashion; all the Congregation, Men, Women, and Boys, singing together.'—STRYPE'S *Annals*, Anno. 1559. chap. xi. p. 136.

This practice can only be defended in these days by established custom, or by the 'Injunction' of Queen

Elizabeth, quoted above; but as this is now of no authority, the practice ought not to be introduced where the usage is unknown; more especially, as such a proceeding would be a departure from the Rubric of our present Book of Common Prayer, which is of a date far later than that of Elizabeth's 'Injunction,' and is now of binding force by the Statute of Uniformity, 13 & 14. *Car. II. c. 4.* We must remember, that the *singing of the Psalms in metre* is no prescribed part of MORNING or EVENING PRAYER, which will be seen by reference to *Cardwell's* "History of Conferences Connected with the Revision of the Book of Common-Prayer," where, among the "Exceptions" taken against the Liturgy at the Savoy Conference in 1661, we find the following:—

'XII. Because *singing of Psalms* is a considerable part of 'Publick Worship, we desire that the *Version* set forth and *allowed to be sung* in Churches, may be amended; or that we may have 'leave to make use of a purer *Version.*' (p. 308).

To this the Bishops answer:—"Prop. 12. *Singing of Psalms in metre* is no part of the Liturgy, and so no part of our commission,' (p. 342.)

Let us now quote a few authorities confirmatory of the ancient usage, and the modern rule.

L'ESTRANGE says:—"To begin MORNING PRAYER with Confession of sins, I may call the Catholick custom of the Primitive Church. "*De nocte populus surgens antelucano tempore domum precatiois petit, in labore, tribulatione et lachrymis indesinentibus facta ad "Deum Confessione;"*" saith BASIL (*Ep.* 63.). Early in the morning at "break of day the people rising, go straight to the house of "Prayer making confession of their sins to God with much sorrow, "sobs, and tears." Which custom, lest it should be thought a "peculiar of his own Church, was, he tells us, consonant to all other "Churches.' (*Chap. 3. p. 75.*)...Also, when commenting on the "*Venite*" as an Invitatory Psalm, this learned writer adds:—"The "original of this Invitatory was at first, of valuable consideration. "For you must know, that anciently (as appeareth out of Chrysostom; *Matt.*) before the Congregation was compleat and fully "assembled, the usage was to entertain the time with *singing of "Psalms*, whereof this was the chief. And *Durandus*, (*Rat. b. 5. c. 3. "§. 113.*), who lived about the 400 years since, tells us, it was "then the fashion in some Churches for the people, who lay in "expectation of the MORNING SERVICE, as soon as they heard this "Psalm once began, presently they all hastened into the Church."—(*ib. p. 77.*)—*The Alliance of Divine Offices.* A. D. 1690.

NICHOLLS, in his Notes on the "*Venite*," observes:—"The MORNING SERVICE beginning with this Service, it was formerly sung

'with a very strong and loud voice, to hasten people into Church, who were near about it, or who were in the Cemetery, waiting for the beginning of Prayers. And *Durandus* speaks of some lazy Christians in his time, A. D. 1285, who used to lie in their beds till they heard the "*Venite*" sung in the Church, and then used to get up and come thither (*Durand. de Div. Off. L. v. c. 3.*). *Certain it is that the primitive Christians used to sing Psalms, all the time the Congregation was gathering together.*'—BOOK OF COMMON PRAYER, in loco.

BINGHAM, speaking of the public worship of the Ancient Church, says:—'The Service usually began with reading or singing of *Psalms*, as appears from that of St Jerom, describing the Service of the Egyptian monks: They meet at nine o'clock, and then the *Psalms are sung*, and the Scriptures are read, and after Prayers they all sit down, and the Father preaches a Sermon to them. And so Cassian represents it, that *first the Psalms were sung*, and then followed two Lessons, one out of the Old Testament, and the other out of the New...St Basil speaks of a Confession made to God upon their knees, after which they rose up, and betook themselves to sing Psalms to God...But if we take it for a public Confession, as the learned Hamon L'Estrange does, then it will argue, that the Eastern Churches began their Morning antelucan Service with a prayer of Confession, and so went on to their Psalmody, which was the great exercise and entertainment of their nocturnal Vigils. And indeed it was their exercise at all times in the Church, as St Austin notes, to fill up all vacuities, when neither the reading of the Scriptures, nor Preaching, nor Prayers, interposed to hinder them from it. All other spaces were spent in *singing of Psalms*, than which there could not be any exercise more useful and edifying, or more holy and pious, in his opinion. And upon this account, (if the observation of L'Estrange be rightly made out of Chrysostom,) the people were used to entertain the time with *singing of Psalms, before the Congregation was complete and fully assembled.*'—*Antiquities of the Christian Church*, Bk. xiv. c. i. § i. (See also Bk. xiii. c. x. §. 1, 2. 18; & c. xi. §. 1, 2.).

WHEATLY (ob. 1742) observes on the '*Venite*,' that:—'St Ambrose saith, that it was the use of the Church in his time to begin their Service with it. (Serm. de Deip): for which reason in the Latin Services it is called the *Invitatory Psalm.*' (This author then proceeds to quote Durandus as given by L'Estrange above)—*Rat. Illus. of Bk. of Com. Prayer.* p. 126.

SHEPHERD (ob. 1805) states:—'The origin of the name "*Invitatory Psalm*," we learn from Chrysostom. He informs us, that till the whole Congregation was fully assembled, it was usual for those who were present, by way of beguiling the time, to sing Psalms, of which "*Venite Exultemus*" was the chief. Some parts of this Psalm were in subsequent ages sung with a strong loud voice like the sound of a trumpet. The intention of which was to bring the people into the Church. *Durandus* further informs us, that in his time (above 600 years ago,) it was a custom in some places for the people waiting in expectation of the MORNING SERVICE, to hasten into the Church as soon

‘as they heard “*Venite Exultemus*” began to be sung: (“*Hinc est quod in quibusdam Ecclesiis jacentes ad orationem, &c.*”). Whether by *jacentes* Durandus means *persons lying in bed*, (for this Service was performed at an early hour,) or such as *loitered* near the Church, every one must determine for himself. On this subject the opinions of English Ritualists are divided. This is certain, that the early Christians, *whilst the Congregation was assembling, and in the beginning of the Service, generally sung Psalms*. A similar and very laudable practice still prevails in several of our Parish Churches, especially in the northern counties; where, after the Minister was in the “Desk,” and *before he began the Sentences*, I have with pleasure observed *all the Congregation standing and singing the 100th Psalm*. In some Churches in and around London, as soon as the officiating Clergyman comes out of the Vestry Room, the *Organ plays, and one verse of the Psalm is sung*. It is to be wished that the practice were more general.—*Elucidation of Bk. of Com. Prayer* Vol. i. p. 108.

BISHOP MANT (formerly *Bishop of Down, and Connor, and Dromore*) remarks:—‘In some Churches the MORNING PRAYER is introduced by the Minister “*reading one or more of the sentences of the Scriptures*,” selected for that purpose; in others, these Sentences are *preceded by a Psalm or Hymn*; and in others, again, they are *not read* by the Minister but *chanted by the People*. “.....(These Sentences) are *not to be preceded by a Psalm or Hymn, nor are they to be chanted by the People*.” (p. 11, 41.)—*Hor. Liturgica*.

BISHOP BLOMFIELD (lately *Bishop of London*), states:—‘I think that it is *not correct to commence Divine Service with a Psalm or Hymn*.’ (p. 65.)—*Charge*. 1842.

THE REV. W. BATES says:—‘In many Cathedrals and Collegiate Churches the members of the Church enter the Choir *in procession*, and the *Organ* plays until they are all seated. This practice is also adopted in other Churches on solemn occasions, and an Anthem or Hymn is sometimes sung whilst the procession is entering. The custom of *singing Psalms or Hymns, as a part of Divine Service, previously to the Minister’s commencing the Sentences*, is now generally *condemned*, as contrary both to the Rubric, and the nature of the Service.’ (p. 328.)—*Lectures on Christian Antiquities*.

THE REV. W. G. HUMPHRY is of the same opinion as the preceding authorities; he says:—‘The 95th Psalm (“the *Venite*”) has always been placed before the Psalms of the *Nocturn* in the Western Church. It was called the *Invitatory Psalm*, and was *sung while the Congregation were assembling*. It is very suitable for this purpose, as it contains an invitation to praise (v. 1), to prayer (v. 6), and to the hearing of God’s Word (v. 8). The *Daily MORNING SERVICE* of the Eastern Church in the time of St. Chrysostom began with the 63rd Psalm—“O God Thou art My God; early will I seek Thee,” &c. which was called the Morning Psalm’ (p. 118.)—*Hist. and Explan. of Book of Com. Prayer*.

THE REV. J. JEBB says:—‘The practice, just now alluded to, of *singing a Psalm or Hymn, when the Minister and Congregation are in their places*, is one altogether contradicted by the Rubric, which orders the Service to begin with *reading the Sentences*. This cannot be alleged to be Introductory: it is practically considered just as much a part of the Office of the day as the prayers which follow. When the Hymn begins, the private devotions of the Church have already been offered up: and to enter the Church in the midst of, or after, its performance, would be commonly considered as an act of irreverence. But it is contradictory, as has been frequently observed, to the order of the Service, which prescribes, first, exhortation, then confession, then forgiveness of sins, then prayers for enabling grace to praise God aright; then, and not till then, praise. How absurd, then, to pray for grace for that which has been done already, and was done without any public prayer for God’s blessing upon it! It is to be borne in mind, that in those very places where this unauthorized innovation is practised, the regulations of the Prayer-Book are violated in other respects, as will be shown in their proper place: especially that the Anthem, prescribed to be used after the third Collect, is used, contrary to all order, here....In many places, the words “I will arise and go to my Father,” &c., are sung here as an Anthem, and are adopted on the ground that they form one of the introductory Sentences, and are therefore proper here. A worse reason could not be found. Had the framers of our Church Service thought the *singing* of the Sentence expedient, they would have prescribed it: but the restriction to *reading by the Minister*, is express. Here, then, is a tacit correction of a practice which undoubtedly was known in the Church of England, before the time of the Reformation, of *singing before the Service*. So that even had the Injunctions of Queen Elizabeth, and the title page of Sternhold and Hopkin’s Psalms, sanctioned this practice heretofore, which is very questionable, at least it was put an end to at the last Review; the amendments of which received the sanction both of Convocation and Parliament, and therefore are paramount to any previous regulations of however high sanction, which they may contradict.’ (p. 232.)—*Choral Service*.

THE REV. W. PALMER states:—‘It is probable that the custom of prefixing one or two Psalms to the Nocturnal Office, arose from a desire to allow some little time for the Clergy and people to collect, *before the Office began*. In the time of Cassian, or early in the 5th century, it was lawful for the brethren to enter the Church at any time before the end of the second Psalm. (Cass. *Inst. Cœnob.* l. iii. c. 7.). In the following century, this custom was probably thought inconvenient, so that Benedict appointed *two Psalms* to be chanted before the Nocturns began, in order to afford sufficient time for the brethren to assemble: (BEN. *Reg.* c. 9.): and of these two Psalms, the second was the 95th Psalm, or “*Venite exultemus*.” Amalarius also speaks of this Psalm as occurring at the beginning of Nocturns.’—*Orig. Lit.* i. 249.

THE REV. M. PLUMMER, commenting on the ‘*Injunction*’ of Queen Elizabeth just quoted, observes:—‘This is merely a *permission* for the Congregation to employ themselves in *singing until the Priest arrives* to commence the Service. The MATINS or EVEN-

'song of the Church of England do not commence with singing, but with a verse of Scripture. We confess our sins, and receive absolution, before we presume to praise God. This was the custom in St. Basil's time. "With us the People rise when it is yet night, and go to the House of Prayer, and with labour and sorrow, and many tears, confess their sins unto God; then rising from Prayer, they stand up to sing." (BASIL *Epist.* lxiii. *ad Neoces* :).—*Observations on Com. Prayer.* p. 56.

The REV. J. C. ROBINSON, after quoting the *Injunction* of Elizabeth given above, and the remarks of Heylyn upon it—viz. "No mention here of "singing David's Psalms in metre, though afterwards they first thrust out the Hymns, which are herein mentioned, and by degrees also did they the *Te Deum*, *Magnificat*, and the *Nunc Dimittis*," (Hist. Ref. 289)—adds; 'Perhaps, however, we may hence infer by analogy a liberty for *metrical Psalms*, before and after Service, in places where more artificial music is not used, although it is to be remembered that the *Anthem*, which is intended by the Injunction, has by a *Rubric* of later date been confined to another place in the Service (p. 280)...The practice of *singing before Morning and Evening Prayer* may plead considerable countenance from past times, although—understanding the word *correct* to mean *fit, proper, or fully authorized*,—we may fully agree with the Bp. of London.' (quoted *supra*).—*How shall we Conform to the Lit.* p. 283.

MR. A. J. STEPHENS (*Barrister-at-law*) says:—'It is clear from this *Rubric*, that the Sentences, Exhortation, Confession, and Absolution, *must begin* the MORNING PRAYER, and that they *cannot* be preceded by any other words.'—BOOK OF COM. PRAYER. E. H. S. i. 390.

The next consideration to which our attention must be directed is the *posture* to be observed by Minister and Congregation, during the reading of these Sentences, and that is

[*All Standing.*]

17.—Although *Standing* is not prescribed in the Rubric, yet it seems, from the time of the introduction of these Sentences into the Liturgy in 1552, to have been the posture generally observed by Minister and People. It is, indeed, the most becoming attitude for the Minister while reading the Word of God; as well as for the People when listening to the exhortations of the Minister, speaking as God's ambassador.

WALDO, in his "*Commentary on the Liturgy*," observes here:—'As soon as the Minister begins these Sentences, it is usual for the

'Congregation to stand up: a very decent and proper custom, if we consider the true meaning and intent of it; which is to show our reverence for the word of God, now rehearsed to us in order to awaken us to repentance.'—(quoted in MANT'S *Book of Common Prayer*, in loco).

The REV. P. FREEMAN says:—Three postures are used: *Standing, Kneeling, and Sitting*:—*Standing*, as the posture of ready and cheerful duty, when either in the act of listening to the instructions of the Officiating Minister, as at the beginning of the Service, or, of praising and confessing the Name of God, as in the Psalms, the Canticles, Hymns, and Creed:—*Kneeling*, as the posture of humility, in using any prayer or confession of sin, or receiving absolution and pardon:—*Sitting*, when listening to the reading of Holy Scripture, as the posture of those who are permitted to feast upon the heavenly and spiritual bread of God's Word. The changes of posture for the People are not numerous. *We stand* at four different parts of the Service—the Exhortation, the Psalms, the Canticle after the first Lesson, and the Canticle and Creed, after the second:—*Kneel* at two, the penitential or preparatory portion of the Service at the beginning, and at the series of Collects and Prayers at the end:—*Sit* at two, namely, the first and second Lessons. If an Anthem or Hymn is sung after the third Collect, we *stand*, and then *kneel* as usual to the end of the 'Prayers.' (p. 11.)—*Plain Directions for the Morning and Evening Services.*

Standing, therefore is the prescriptive usage here. The next point is the regulation of the voice in uttering the *Introductory Sentences, &c.*

¶ "Read with a loud voice."

(The Minister turning to the People.)

18.—In this matter there is in these days some difference of opinion, as well as variety of practice. In one Church we find the "Sentences" are *read*; in another, *intoned*; in another, *chanted*. This diversity appears to have originated in the desire of certain zealous-minded Clergymen to introduce the Cathedral style of Service in their Parish Churches. How far the attempt may be appreciable, and commendable as an aid to devotion, must depend in a great degree upon the style and character, as well as upon the feelings, of the Congregation for whose elevation of thought and spiritual development the refinements of the Choral Service are considered to be especially applicable. It certainly is more adapted to the cultivated tastes of a

fashionable city Congregation, than to the simple-minded people assembled for worship in a village Church. Be this, however, as it may, our business here is more to discuss prescribed rules, and established usages, than to indulge in any fancies or opinions, which can convey no information, and possess no utility.

The *Rubric*, which in this point is very plain and precise, requires that the "Sentences," &c. shall be "*read with a loud voice.*" One would suppose that there could be no difficulty in understanding this direction; yet the term '*read*,' followed as it is in the same Rubric by the word '*say*,' has been thought by many to imply a different sense from what we should ordinarily understand by it; and they have interpreted it, therefore, as conveying a liberty of practising *monotone*: and if *monotone*, then *chanting*. Most authorities, however, have assigned to the expression '*read*' its common acceptation; and several of them have been very particular in directing the manner in which this '*reading*' should be accomplished. As this is a subject of very great importance, and as the life and spirit of our admirable Liturgy are much compromised by the lamentable carelessness and indifference too often exhibited in the delivery of the voice in the Public Prayers, &c., we have thought it right to quote somewhat fully the '*advice*' which has been offered by many able divines on this great head. And we will add, moreover, a few opinions on the sense to be applied to the word '*read*,' employed in this Rubric.

According to our judgment, the '*Sentences*' are to be '*read*' in the ordinary and general sense which the word '*read*' conveys; but '*with a loud voice*,' clearly, calmly, solemnly, and as in the presence of the Almighty God: no haste, no flippancy, no affectation, no pompous mouthing.

GEORGE HERBERT (*ob.* 1632), when speaking of *reading* DIVINE SERVICE, urges upon the *Officiating Minister* a devout behaviour when in the act of praying. 'Accordingly his voice is humble, his words treatable, and slow; yet not so slow neither, as to let the

'fervency of the suppliant hang and die between speaking, but with a grave liveliness, between fear and zeal, pausing yet pressing, he performs his duty. Besides, his example, he having often instructed his people how to carry themselves in Divine Service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or half-kneeling, or any undutiful behaviour in them; but causing them, when they sit, or stand, or kneel, to do all in a straight and steady posture, as attending to what is done in the Church; and every one, man and child, answering aloud both *Amen*, and all other answers, which are on the Clerk's and People's part to answer: which answers also are to be done not in a huddling or slubbering fashion, gaping or scratching the head, or spitting even in the midst of their answer, but gently and pausably, thinking what they say.'—*Country Parson*. Chap. vi. (Clergyman's Instructor. 3rd ed. p. 43.)

BURNET (formerly *Bishop of Salisbury*) ob. 1715, says:—The Clergyman 'must bring his mind to an inward and feeling sense of those things that are prayed for in our Offices: that will make him pronounce them with an equal measure of gravity and affection, and with a due slowness and emphasis. I do not love the theatrical way of the Church of Rome, in which it is a great study, and a long practice, to learn in every one of their Offices, how they ought to compose their looks, gesture, and voice: yet a light wandering of the eyes, and a hasty running through the prayers, are things highly unbecoming; they do very much lessen the majesty of our Worship, and give our enemies advantage to call it dead and formal, when they see plainly, that he who officiates is dead and formal in it. A deep sense of the things prayed for, a true recollection and attention of spirit, and a holy earnestness of soul, will give a composure to the looks, and a weight to the pronunciation, that will be tempered between affectation on the one hand, and levity on the other.'—*Pastoral Care*. c. viii. The same author observes in his *History of the Reformation*, that in 1549 it was much complained of that the Priests read the Prayers generally with the same tone of voice that they had used formerly in the Latin Service; so that it was said, the people did not understand it much better than they had done the Latin formerly.... The course taken in it was, that in all Parish Churches the Service should be read in a plain audible voice; but that the former way should remain in Cathedrals, where there were great choirs, who were well acquainted with that tone, and where it agreed better with the music that was used in the *Anthems*. Yet, even there, many thought it no proper way in the *Litany*, where the greatest gravity was more agreeable to such humble addresses, than such a modulation of the voice, which to those unacquainted with it seemed light, and for others that were more accustomed to it, it seemed to be rather use that had reconciled them to it, than the natural decency of the thing, or any fitness in it to advance the devotion of their prayers. But this was a thing judged of less importance: It was said, that those who had been accustomed to read in that voice, could not easily alter it: but as those dropped off and died, others would be put in their places, who would officiate in a plainer voice.'—*Nares's Edition*. vol. ii. p. 162. The Rev. J. C. ROBERTSON, commenting on this passage in his work on the Liturgy,

says:—‘The tone now in question would seem to be the same with that which is here represented as used by those of the Clergy who were not sufficiently acquainted with the Cathedral manner of *chanting*. To fall into such a tone is, as an observation of any Village School will show, extremely natural—i. e. in the same sense in which any other awkward habit is natural; and it may be maintained with less of exertion than the ordinary reading-tone of educated persons. To these circumstances, combined with the fact that the Latin service would in any case have been unintelligible to the people, and was often not understood by the Clergy themselves, we may, perhaps, attribute its introduction in the performance of Divine Offices. Be that as it may, we see that it was considered inconsistent with the object of English Service, and was to be abolished as soon as possible.’

SPRAT (formerly *Bishop of Rochester*) remarks:—‘It is true, we generally value and esteem preaching as our great privilege and honour. And so far we are in the right. But we are not so, if we look on the *reading* of Prayers only as our task and burden; and, as such, shall be willing to get rid of it altogether, or to get through it in any undecent manner, with such heaviness or precipitation, as, in any affairs of worldly interest, we would never be content with: a preposterous custom, which, if due care be not taken, may be very prejudicial and mischievous to our Church, by quenching the spirit of devotion in our own people, and giving occasion to our adversaries to throw scorn and contempt on our otherwise incomparable Liturgy.... With a just assurance, I may assert this to be a very proper qualification of a Parochial Minister; that he has attained to an habitual faculty of setting forth the Public Prayers to all their due advantage, by pronouncing them leisurably, fitly, warmly, decently; with such an authority in the speaker, as is, in some degree, suitable to the authority of what is spoken. Thus much I may safely say, that the reader of the Prayers, if he does his part, in the manner I have mentioned, by such a vigorous, effectual, fervent delivery of the words and conceptions, put into his mouth by the Church itself, may give a new enlivening breath, a new soul, as it were, to every Prayer, every Petition in it: he may quicken and animate those confessions, intercessions, and thanksgivings, which, when read coldly and indifferently, with irreligious carelessness, or ignorant flatness, will seem to some to be but a dead letter: he may make every Hymn, every Psalm, every Lesson, Epistle, and Gospel, to become well nigh a new Sermon; at least he may give to the old standing text of the Bible a very good clear exposition, even by his very way of *reading* it to the Congregation.... It is indeed almost incredible, how quite another thing the daily Morning and Evening Prayers will appear; what new figures and beauties, and hidden treasures of sacred eloquence they will continually discover, when thus pronounced; how much apter they will be to kindle in us and our auditors all manner of heavenly affections, of spiritual grief and contrition, of love and gratitude, of faith, hope, and charity, and joy in the Holy Ghost; when the harmony of the tongue shall be tuned, as it were, to the harmony of the matter; when the zeal of the reader shall keep company with his voice; and his voice shall be adapted to, and varied to—

'gether with, every sense and expression; when by long use, and imitation of the best masters, or the best we can come at, we shall know familiarly how to give every word and sentence its due poise; where to lay a greater or smaller weight on every clause, according to its natural or spiritual force; where to be quicker or more vehement, where slower and more sedate; how to observe equally all pauses and distances; how to avoid monotonies on the one hand, and immoderate elevations and depressions on the other; yet, where to use the same tones, where to rise or fall in the right place: when, I say, the reader shall be thoroughly expert and versed in practising these, and many more such natural decencies of pronouncing; though they may seem but light and petty things, taken singly, and apart, yet all together, in their full united power, they will be found to have an admirable concurrence towards the creating, augmenting, well-tempering, and well-governing of devotion.'—*Discourse to the Clergy*. A. D. 1695.

BULL (formerly *Bishop of St. David's*) writes:—'To the reading of the prayers aright, there is need of great care and caution. The Prayers of the Church must be read *audibly, distinctly*, and *reverently*. 1. *Audibly*, so that, if possible, all that are present may hear them, and join in them. There are some that mutter the Prayers, as if they were to pray only to themselves, so hereby they exclude most of the Congregation from the benefit of them. 2. The Prayers of the Church ought to be read *distinctly* and *leisurely*; not to be galloped over, as the manner of some is, who read the Prayers so fast, that they outrun the attention and devotion of the people, not giving them time to join with them, or to make their responses in their due places. This rule is to be observed in reading the Prayers throughout, but especially in reading the Decalogue or Ten Commandments in the second service. There are some that read the Commandments so thick one upon another, that the People have not time to add that excellent prayer to each of them, *Lord, have mercy upon us, and incline our hearts to keep this law* 3. The Prayers of the Church are to be read with great *reverence* and *devotion*, so as to excite and kindle devotion in the Congregation But alas! there are too many Ministers, who, by disorderly and indecent and irreverent reading of the Liturgy, disgrace it, and expose it to contempt. . . . I am verily persuaded, that this is one cause, that there are so many sectaries and separatists among us. They find so little reverence and devotion in the use of our Common Prayers, that they cannot away with them, but run from the Church to the Conventicle, where they hope to find more devotion.' (p. 383.)—*Charge to the Clergy of the Diocese of St David's*. A. D. 1703. (*Discourse II.* in BULL's English Theol. Works).

GIBSON, (formerly *Bishop of London*), remarking upon the reading of the Divine Services, says it is:—An office that is usually reckoned a matter of course, which all Clergymen are equally capable of performing, and which they can hardly perform amiss; and yet it is most certain, that the edification of the people, and the honour of the Liturgy itself, depend a great deal upon the manner of performing it; that is, upon the reading of it *audibly, distinctly*, and *solemnly* The Dissenters object against our

'public Liturgy, that it is cold and lifeless, and unaffecting: but though the objection has no force in itself, (what they call cold and lifeless being no more than grave and serious, as all public Liturgies ought to be,) yet we may give it very great force by running over the Service in a cold and unaffecting manner. Our people themselves are too apt, in their own minds, to vilify and depreciate this part of our public Service, as that which is ready composed to the Minister's hand, and requires no farther talent than the bare reading; but we find by experience to what degrees this objection vanishes, and how devoutly and reverently the Service is attended to, where it has the just advantage of being read in a distinct, solemn, and affectionate manner. In a word, it is in vain to hope, that the people will be zealous, if they see the Minister indifferent, or that any Service will be duly attended to, which is not recommended to them as a matter of great concern and importance, by being performed in a serious and affecting way; and whenever we perform it carelessly and precipitately, we must forgive them if they believe that we account it a task and a burden to us, which we are willing to get rid of, with as little trouble, and in as short a time, as we can.'—*Directions to the Clergy of the Diocese of London.* A. D. 1724.

HORT, (*formerly Archbishop of Tuam*), when speaking of the due delivery of the voice in the Public Service, gives these general rules: 'The first is, to pronounce every word and syllable distinctly, and to beware of sinking at the close of the period. This is undoubtedly the first and chiefest excellence of pronunciation, because the very end of speaking is so far lost, as it is not distinctly heard. I would not be here understood to recommend, that heavy and phlegmatic delivery that retails out words by their syllables; for this is more properly to be called spelling than speaking, and is apt to tire men's patience, and lull them to sleep: but I mean that articulate expression, with rests and pauses properly interposed, which shall break and distinguish the parts of a period according to the sense..... This rule is calculated for the cure of two faults that are not unfrequent; one is a thick and confused delivery, which runs syllables and words into one mass, so that the ear cannot well separate them, and the hearer is forced to make up the sense by conjecture. The other is a rapidity of speech which runs off too fast to impress any distinct idea on the mind, by which means both the pleasure and profit of a sermon are in great measure lost..... The second rule I would mention is, to be careful not to exceed the compass of the voice. There is a certain *ne plus ultra* to the organs of speech in every man; and his own feeling alone can teach him where it lies: if he goes beyond this, his pronunciation will be harsh, unmusical, and disagreeable both to himself and to his hearers, who cannot receive with pleasure what they perceive he delivers with pain and violence; besides, that it is impossible for him duly to temper and govern his voice under these unnatural strainings and efforts. It is a great mistake to imagine that a voice must needs be well heard, merely because it is loud. This is indeed a noble foundation for art and skill to work upon; but without the aid of these, it is often swallowed up and lost in itself. A moderate strength of voice, with a due articulation of words, and distinction of pauses, will go further, even in a large Congregation,

'than the thunder of an unskilful tongue; and this is that *suaviloquentia*, that mellowness and sweetness of speaking, so much praised in some of the Roman Orators, in opposition to the rusticity of noisy declaimers. Let me here add, by way of caution, the *danger of forcing and straining the internal organs*. I wish I were not an unhappy example of this kind, and that I did not to this day feel the sad effects of making too violent efforts in the Pulpit, many years ago: from my own experience, therefore, let me advise young Preachers, who have not the most robust lungs, to have recourse and management, rather than to force, for supplying that defect.....

I come next to the second branch of your office in the Church, and that is *reading* the Public Prayers; and I do assure you, there is no little skill required to do this as it ought to be done. I call it indeed *reading the Prayers*, in compliance with the common phrase; but speaking properly, *Prayers ought to be prayed*, and not *read*. There is a certain propriety of accent, cadence, and gesture, that befits the solemnity and seriousness of devotion; and where this is duly observed, the Minister will find it a great help, both to warm his own heart, and to draw out the attention and affections of the Congregation. I do allow that Prayer is a spiritual duty, and is properly the action of the soul: but experience shows us to be so made and compounded, as that our souls receive great impressions and changes from our outward senses. And therefore the Minister should choose those accents and gestures that are most apt and proper to excite his own devotion, as well as that of the people: he should pray to their eyes, and pray to their ears, as the readiest way to affect their hearts. But he must at the same time carefully avoid theatrical accents and gestures; all affectation is offensive to good judges; but that of the theatre is of all others the most unbecoming the House of God, and will disgust serious persons. And yet if accents and diversification of voice be wholly rejected, the Prayers will seem cold and lifeless, the attention will languish, and the devotion lose its spirit and fervour. There is likewise a due medium to be observed in the time and movement of Prayers: if they are read too fast, they cannot impress the soul with due sentiments and affections, as the Minister proceeds; on the other hand, slow and heavy reading will make the work dull and tiresome, and the impatient hearer will be apt to let loose his thoughts to wander upon foreign subjects, or perhaps compose himself to rest. So that it requires some degree of judgment to steer between these extremes; and the *reading of the Public Prayers* is an art which all Clergymen should set themselves to acquire by study and practice, and by copying after the best examples. And yet I fear that it is too much neglected by those who are newly ordained; and that, when they come first into the Desk, they strike at random, and without any regard to propriety, into a certain manner of reading, which everybody observes to be wrong but themselves: time and use will soon render this familiar; and as they never discover the fault, it becomes a habit, and they never think of correcting it afterwards..... Let a Minister, when he opens his Book, possess his soul with this thought; that he is going to address himself to the great Majesty of Heaven and Earth, who knows all his thoughts, and beholds all his actions; and that he is

'in the immediate presence of this adorable Being, who is very jealous of His honour: I say, let him possess his soul duly with this consideration, and he will naturally fall into all the proprieties of prayer.'—*Instructions to the Clergy of the Diocese of Tuam*. July 8th, 1742.—(Pub. in the "CLERGYMAN'S INSTRUCTOR." p. 355.)

Dr. BENNET remarks:—'And here let me intreat my Brethren the Clergy, to remember, what a solemn Action they are now about to join in with their respective Congregations. And let this consideration prevail upon 'em to begin it with a suitable Gravity. Let their whole Demeanour express their inward Devotion. Let their Voices declare, that they themselves are truly mov'd by what they read to others. Let 'em read, not with a careless air; but after such a manner, as may effectually shew, that they feel, and are sensible of, the Meaning of those Words which they pronounce. Let 'em read with Deliberation, and (tho' not in a whining canting tone, yet) with such an one, as may influence their People, and quicken their zeal, and raise in them all those heavenly Passions which are requisite in Prayer. For this is certain, that a due Pronunciation gives a fresh Vigour, Life, and Spirit, even to the most common Forms, and makes 'em ever new, and creates much the same attention in an Auditory, as if they had never heard them before. Give me leave in this Place to observe, that these Sentences, the Exhortation, the Absolution, and those other parts of the Liturgy, which are directed or spoken to the People only, ought to be utter'd after a quite different Manner, from that which becomes the Confession, the Lord's Prayer, and those other parts of the Liturgy, which are directed and spoken to God. The Voice must be so manag'd, as plainly to signify and declare a remarkable Distinction; that even the most heedless people may know and understand, when the Minister speaks to them, and when to their Maker. Wherefore all parts of the Liturgy are not to be read with one and the same continu'd Tone; but such a manifest alteration of the Tone must constantly be made, as is suitable to the several parts of it.' (p. 13.).—*Paraphrase on the Book of Common Prayer*. Pub. A. D. 1728.

PALEY, in his *Advice to the Young Clergy of the Diocese of Carlisle*, says:—'In reading the Services of the Church, provided you manifest a conscientiousness of the meaning and importance of what you are about, and betray no contempt of your duty or of your Congregation, your manner cannot be too plain and simple. Your common method of speaking, if it be not too low, or too rapid, do not alter, or only so much as to be heard distinctly. I mention this because your elocution is more apt to offend by straining and stiffness, than on the side of ease and familiarity.'—*Sermon*. July 29th, 1781. (*Works* v. p. 325.)

COLLIS, in his "*Rubric of the Church of England Examined*," when explaining the words "*the Minister shall read with a loud voice*," says:—'That is, with a clear, distinct, and audible voice: the word "*loud*," not signifying that it should be any way strained, or kept up beyond its strength; but that it should be raised and adapted to such an extended elevation, above the

'ordinary course of reading, as he shall feel to be most agreeable to himself, in order to make it the more edifying to his Congregation.'—(quoted in MANT'S *Bk of Com. Prayer* in loco).

HOOKEE says:—'If there be not zeal and fervency in *him* which 'proposeth for the rest those suits and supplications which they by 'their joyful acclamations must ratify; if *he* praise not God with all 'his might; if *he* pour not out his soul in prayer; if *he* take not their 'causes to heart, or speak not as Moses, Daniel, and Ezra, did 'for their people,—how should there be but in them frozen 'coldness, when *his* affections seem benumbed, from whom theirs 'should take fire.'—*Eccl. Polity. bk. v. ch. xxv. §. 4. (Keble's edit.)*

ARCHDEACON BATHER observes:—'The grand point is, that the 'words be not merely articulately read, but that they be really 'prayed; and, therefore, that we enter upon the work with very 'serious thoughts, set the Lord explicitly before us, and have the 'people upon our hearts, so as to be actually and earnestly begging 'a blessing for them.'—*Charge. 1837.*

SHEPHERD remarks:—'This *Rubric* commands the Officiating 'Minister to begin the Service by *reading* one, or more of the 'Sentences that follow, with a *loud*, that is, with a clear, audible, 'intelligible voice. This direction was peculiarly proper at the 'Reformation, before which era, both the Priest and people had 'been enjoined to repeat in *secret*, the *Pater Noster*, *Ave Maria*, 'and *Credo*, at the beginning of Mattins, and other daily Offices— '(p. 8.). . . . And let not the pious care of the Church be insulted, 'or abused by the irreverence, or inattention of any of her members. 'During the reading of the Sentences and Exhortation, it is not the 'business of the people to mutter the words after the Minister, 'much less is it allowable to exchange offices of courtesy and 'civility. The duty of the people is, silently and seriously to 'attend to what the Minister delivers.' (p. 17.)—*Elucidation of the Bk. of Com. Pr. Vol. i.*

BISHOP JEBB, in his *Charge* to the Clergy of the Diocese of Limerick (A. D. 1823), when speaking of the Candidates for Holy Orders, and urging them to study the art of Reading, says:— 'I would caution them to shun all elaborate emphasis, all departure 'from a natural and easy manner; in a word, all affectation of 'fine reading, which is far more offensive to good taste, and right 'feeling, than any fault compatible with simplicity and nature. 'And here, may I be permitted to observe, that, while a rapid, 'careless, and irreverent performance of Divine Service cannot 'be too carefully avoided, there is an opposite extreme, into which 'young Clergymen are sometimes apt to fall: intending to be 'serious, they become sad; and meaning to be solemn, they become 'solemnified; forgetful, that, after the example of our blessed 'Lord himself, a chastened hilarity is diffused over the Service of 'our Church.' (p. 201). In a note he adds:—'I willingly strengthen 'my opinion, by a lay testimony justly venerated in our Church. 'But, after all," says Mr. Nelson, those who cannot read as 'becometh the Service of God, ought to be rejected as unfit, 'upon that account, to receive Holy Orders: for, though a man

"hath the understanding of an angel, yet, if he hath no voice, or, at least, if it is so low and so imperfect, that he cannot either convey his thoughts to the people, or officiate to edification in the Service of the Church, so far he is unqualified to be admitted into the sacred function." (*Life of Bp. Bull* p. 48.) — *Pastoral Instructions*. p. 368.

SIMEON says:—'How often are the *Prayers* of our Church 'spoiled, and good *Sermons* rendered uninteresting, by bad delivery 'in Ministers.' He then gives to the Officiating Minister these few instructions:—'In *Enunciation*—not to form his voice but with the 'lips and teeth; and to open his teeth as well as his lips: and at the 'same time to throw out his words, instead of mumbling In 'Delivery—not to have any appearance of levity and flippancy, but 'to shew sobriety—reverence—respect Form your voice, not 'in your chest, nor in your throat, nor in the roof of your mouth, 'but simply with your lips and teeth Seek particularly to 'speak always in your *natural* voice. If you have to address two 'thousand people you should not rise to a different key, but still 'preserve your customary pitch. You are generally told to speak 'up; I say rather, speak *down*. The only difference you are to 'make is, from the *piano* to the *forte* of the same note. It is by the 'strength, and not by the elevation of your voice, that you are to be 'heard And then as to the proper mode of conducting the 'devotional part of the Service, do not *read* the Prayers, but *pray* 'them; utter them precisely as you would if you were addressing 'the Almighty in the same language in your secret chamber; only, 'of course, you must *strengthen* your tones, as in the former case.' (p. 684-7).—CARUS'S *Memoirs of the Rev. C. Simeon*. 8vo.

The Rev. J. JEBB remarks:—'Here I must animadvert upon 'actions, unhappily too commonly prevalent, respecting the *reading* 'of the Service. Some conceive that because regular chanting 'is generally in a monotone, therefore it is right to read the 'Prayers in a sort of monotonous whine. Now, whatever the origin 'of common *reading* or recitation may be, it is certain that reading 'and singing are different arts. . . . If chanting is considered proper 'to be used, let it be real chanting, not a hybrid imitation; though 'it must be remarked, it is absurd to chant the Prayers, if the 'Psalms and Responses are read. But in *reading*, it is essential 'that all due emphasis and intonation, demanded by intelligent 'recitation, should be used, not with exaggeration, but sufficiently 'to discriminate prayer, praise, narration, interrogation, and all the 'other properties of composition, and this in a natural but reverent 'manner. The most absurd and mischievous maxim, (laid down by 'those who either have no taste or feeling, or will take no pains, and 'think that all other persons are like themselves) that men in 'Divine Service are to read as if they were mere machines, is 'too repugnant to common sense to require refutation. I must only 'say that slovenly and careless reading, or what appears to be such, 'is quite as much a mark of affectation, as pompous declamation. 'But in avoiding one extreme men commonly fall into the other.' (p. 179).—*Choral Service*.

The Rev. H. D. RYDER remarks:—'When no less than seven or 'eight different expressions are used, descriptive of the kind of

'utterance appropriate to the performance of different parts of the Service,—*reading, praying, pronouncing, singing, rehearsing*, with the qualifications of *audible, low, distinct*, we are naturally led to think that these terms cannot have been employed by accident, but that they have a suitable correspondence with the nature of that, to which they have been severally applied. 'For instance "At the beginning of Morning and Evening Prayer, the Minister should *read* with a *loud* voice, some one or more of the Sentences of the Scriptures that follow." Thus, too, in the Rubric, concerning the Lessons; "Then shall be *read distinctly*, and with an *audible* voice, the First Lesson." "Then shall be *read* in like manner the Second Lesson." 'In each case *simple reading* is enjoined, because the subject is Holy Scripture, a lesson of divine instruction, to be learnt and meditated on with reverence, as we find among the Jews, when Moses was *read* daily in the temple. In the case of the Sentences, a *loud* voice was ordered, because it is of the nature of a proclamation, as Isaiah exclaims, "Ho every one that thirsteth."—(p. 15.)—*Essay on Cathedral Worship*.

ARCHDEACON SANDFORD observes:—'Because we are not to preach the Prayers, it does not follow that they should be read without fervour and solemnity, or hurried over as a task. They are themselves the expression of all that is humble, grateful, contrite, and trustful—of the lowliest self-abasement, of the most adoring homage. They should be offered with the earnest yet subdued utterance, which implies that the soul is engaged, and that the language of the lips is heartfelt and sincere. When the manner and voice are thus reverent, earnest, and devout, the proper modulation and emphasis will seldom be wanting. It is not necessary to disparage preaching, in order to do justice to the sister ordinance. Still it can hardly be questioned, that of the two, the Office of Prayer is that which it is the most irreverent to undervalue; and that when negligence in this is succeeded by extraordinary efforts in the pulpit, the effect is most sad and most injurious. What then must we say of instances in which the Prayers are languidly and even inaudibly read, obviously that the voice and energy may be husbanded for the sermon.'—(p. 233.)—*Parochialia*.

[*Intoning*.]

19.—After what has been said with regard to the Rubrical direction to "*read with a loud voice*," supported as our remarks have been by the numerous authorities annexed to them, it seems hardly necessary to speak here of '*intoning*'—of practising a kind of *monotone* in uttering—the Sentences, Exhortations, Confessions, and Prayers, of the Liturgy in Parish Churches. The usage may be consistent in Cathedrals; but in ordinary Churches it cannot but be con-

sidered quite out of place; and the practice of it appears to be merely a remnant of the ancient method of delivering the Latin Service, which was not only perfectly unintelligible to the people, but almost equally so to the Officiating Minister of that unlettered age. The Minister, not comprehending the sense embodied in a language unknown to him, found it easier to submerge all feeling and expression, and at the same time avoid error in accent and emphasis, by uttering the Service in a sort of monotonous recitative. But this is not the case in these modern days, when the Clergy are more eminent for their learning, and ability, than they formerly were for their ignorance, and inefficiency; and when Divine Service is repeated in the ordinary language of the people. *Intoning* has, therefore, been superseded by *reading*; which seems, with few exceptions, to be now the general practice for Parish Churches throughout the kingdom.* With regard to the legality of the question, *intoning* in ordinary Churches and Chapels is contrary to Canon and to Rubric, and, therefore, must not be imposed upon an unwilling Congregation at the caprice of the Clergyman.

We annex a few opinions.

BISHOP BLOMFIELD (lately *Bishop of London*) observes:—"A more important point... is the manner in which he (the Officiating Minister) reads the Common Prayer. No person objects more strongly than I do to a *declamatory*, or *dramatic mode of reading*; but I do not understand why those Clergymen, who seek to avoid that fault, should pass to the opposite extreme of rapid and monotonous recitation, which they describe as reading *plano cantu*. I am aware, that in the old Rubric even the Lessons were directed to be sung in *plain tune*, as also the Epistle and Gospel. But this was wisely altered. There are certain parts of the Service which the Rubric still directs to be said or sung; with reference probably to "*choirs and places where they sing*," as the Rubric expresses it, and to Parish Churches and Chapels, where the prayers are *said*, and not *sung*. But whether said or sung, it should be devoutly, audibly, and distinctly. The 14th Canon directs, that the Common Prayer "be said or sung distinctly and reverently." Queen Elizabeth's Injunction of 1559, was, "that all readers of Public Prayers, be charged to read *leisurely, plainly, and distinctly*. The writer of the Homily on Common Prayer cites a constitution of Justinian to the same effect: the rule laid down in the *Reformatio Legum* is, "partite

"voce et distincte pronuntient, et cantus sit illorum clarus et aptus, ut ad auditorum sensum et intelligentiam perveniant." The reason, why so great a stress was laid on the distinct reading of the Church Service, independently of its obvious necessity, was the general prevalence of an opposite practice amongst the Popish Clergy, many of whom, after they had conformed to the Liturgy, read it as they had been accustomed to read the prayers in their Breviary. It is much to be regretted, that any of the Clergy of our Reformed Church, which justly glories in a form of Public Prayer, so framed that the people may both understand it, and bear a part in it, should think it necessary, or profitable, or consistent with the Church's intentions, to read it in a hurried and indistinct manner. "It is an absurdity and an iniquity," says Bishop Gibson, "which we justly charge upon the Church of Rome, that her Public Service is in a tongue unknown to the people; but though our Service is in a known tongue, it must be owned, that as reading it, without being heard, makes it, to all intents and purposes, an unknown tongue, so confused and indistinct reading, with every degree thereof, is a gradual approach to it." (p. 54.)—*Charge*. 1842.

The Rev. W. GOODE remarks:—"It will hardly be denied, that where the Rubric directs any portion of the Service to be read," the ordinary interpretation of the word is not in favour of what is called *plain song*, or a monotonous recitative (sometimes called "*intoning*"); but of what is commonly understood by *reading*. It appears also, that the word "*said*," which is used occasionally in the Rubrics, is used as equivalent to "*read*;" for while the Athanasian Creed and the Litany are directed to be "*said* or sung," the Rubric before the Apostles' Creed speaks of "such days as the Creed of St Athanasius is appointed to be *read*," and the Rubric after the third Collect uses the words "except when the Litany is *read*." Now that, as a general rule, these words were intended to be understood in their ordinary acceptation, seems clear from the 53rd of Queen Elizabeth's Injunctions in 1559, published just after her Prayer Book was issued, which directs, "That all Ministers and Readers of Public Prayers, Chapters, and Homilies, shall be charged to *read leisurely, plainly, and distinctly*." (Wilk. Conc. iv. 188; Cardwell's Doc. Ann. i. 199.) And the last of Queen Elizabeth's Visitation Articles of the same year is,—"Whether the Curates and Ministers do *leisurely, plainly and distinctly read* the public Prayers, Chapters, and Homilies, as they ought to do." (Wilk. Conc. iv. 191.; Cardwell's Doc. Ann. i. 216.) (p. 20.).... *Plain-song* or "*intoning*," therefore, is in Parochial Churches contrary to the directions of our Church. And, at any rate, if this is doubted, the general power vested in the Bishop authorizes him to forbid the practice." (p. 23.)—*Aids for Determining, &c. the Ceremonial of the Church of England*.

The Rev. J. C. ROBERTSON, commenting upon the *intoning* of the Services, says:—"It appears that some Clergymen have of late considered it their duty to utter the Service in a wonderful sort of *recitative*," and after quoting the opinions of the *Bp. of London* (Dr. Blomfield), *Mr. Jebb* (both of which have been cited above), and others, he expressed his concurrence in their animadversions, adding:—"It appears, therefore, that while the Church recognizes

'two descriptions of service—the Choral and that of ordinary Churches—distinctness is required in each of these: and that there is no recognition of the third manner, now under consideration. Our best divines give no sanction to it; such of them as were Bishops often enquire in their Articles as to reverence, clearness, and distinctness in the manner of *reading* the Service *Good reading* is, as I need hardly say, something very different from theatrical declamation; but even the latter is perhaps not more intolerable than the fashion which we have been considering. Enough has, I trust, been said to shew that this *fantastical fashion* as is little countenanced by authority, and precedent, as by taste, reason, or charity.' (p. 139—145).—*How shall we Conform to the Liturgy.*

[*Chanting.*]

20.—The method of conducting Divine Service, in which the *chanting* of the Prayers, Responses, Creeds, Litanies, &c. is an essential element, is the one usually adopted in Cathedrals, and in those Churches and Chapels, where there are *Choirs* permanently endowed, or supported by voluntary contributions. The word *choir* gives to this practice the designation of *Choral Service*: and how far this Choral Service may be introduced into Parish Churches, as a matter of taste and feeling, it is difficult to determine. Where the whole Service is chorally performed, as it is in Cathedrals and some College and Royal Chapels, a very efficient and well regulated Choir is necessary, and this can only be supported at a great expence: on which account, few Incumbents, and not many Parishes, are rich enough, should they even be willing, to maintain year by year so refined and intellectual a luxury. To attempt such performance, therefore, with deficient numbers, or with unqualified voices, and especially with an impracticable throat in the Officiating Minister, would be unwise, if not ridiculous: hence, it is seldom that we find the entire Service conducted *chorally* in our ordinary Churches and Chapels. It is by no means, however, an uncommon practice for the *Canticles*, the *Doxologies*, the *Amen*, and the *Responses* to the Commandments, to be *chanted*: and the children of the Church Schools seem to be generally instructed sufficiently in music and singing to accomplish so much very effectively. Even in village

Churches, they are making great advances in vocal harmony, completely putting to shame the '*particular metres*' of the old Parish-clerk, and the '*obligato accompaniments* of the clarionet, and 'big viol.' So that, when well done, and confined merely to the 'Venite,' and other constant Psalms and Canticles of the MORNING and EVENING PRAYER, and the Gloria Patri, *chanting* seems to have been for the most part well received, and to be likely to extend to our Churches at large. In a few instances, the chanting of the *Te Deum*, *Amen*, and *Kyrie Eleison*, have been attempted, but this does not always convey entire satisfaction, and should, therefore, be introduced with caution.

But, we have been speaking of *chanting* as a matter of taste and feeling; and herein, certainly, it is to be preferred to the stentorian and inharmonious leading of the Parish-clerk, and the instrumental aids of the village musician. In point of law, however, and as it relates to the question immediately before us, viz.:—the Rubrical direction, that "*the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow*," we must state, that *chanting* these Sentences, or *chanting others* in the place of them, as is often done,* is *illegal*, and in direct opposition to the injunction of the Rubric. The chanting, therefore, of these Sentences ought not to be practised; and in confirmation of this view of the subject, we must refer our Readers to the opinions which follow, as well as to the authorities we have already cited on the question of '*reading with a loud voice*.' With regard to *Choirs*, and *chanting* generally, we cannot do better than recommend the perusal of Mr. Jebb's full and admirable work on the '*Choral Service of the Church*,' where every information will be found touching Ecclesiastical *Music* and *Singing* as accessories of Divine Service.

* It is the practice with many to *chant* here *Habakkuk* ii. 20. "The Lord is in His holy temple: let all the earth keep silence before Him;" as noted in Hawes's Selection.

BISHOP MANT (formerly *Bishop of Down and Connor and Dromore*), states, that these Sentences 'are not to be preceded by a Psalm or Hymn; nor are they to be *chanted* by the people.' (p. 41.)—*Hor. Lit.*

THE BISHOP OF EXETER (*Dr. Phillpotts*).—when replying to a Memorial from the inhabitants of Falmouth, who objected to the Chanting of the *Amen*, the *Psalter*, and the *Credo*s, as rendering them almost unintelligible to the Congregation, and assimilating the ceremonies of our Church to those of the Romish hierarchy—thus observes:—'Psalms are spiritual songs, and therefore it surely is fit that they be *sung* or *chanted*, which I need not say is only a simple mode of singing, and in which even those who have no skill in music may join. The Psalm which precedes the rest in *Morning Prayer*, commences, as the memorialists well know, with the words, "*O come let us sing unto the Lord.*" 'The Apostle Paul had no apprehension that singing made the matter *sung* unintelligible, for, after saying to the Colossians, "Let the word of Christ dwell in you richly in all wisdom," he immediately adds, as a mode of effecting this, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Accordingly, the Church of Christ, in the earliest and purest ages, was in the habit of doing what the Apostle enjoined; the *singing* of Psalms, especially the Psalms of David and the other inspired Psalmists, was always a large portion of the Worship of God. Our own Church, at the Reformation, followed the course presented in Holy Scripture, and pursued by the primitive Church, without being afraid of doing this because it was also done at Rome. Nor did the apprehension of thus making this part of the Service unintelligible, even occur to them. For, in prefixing the rubrical directions for the performance of this part, they expressly say "*these shall be said or sung.*" Now, what Cranmer, Ridley, and other martyred fathers of the Reformation who composed our Liturgy, permitted in plain terms, and sanctioned by their practice, I can hardly be expected to forbid, as rendering the Service "unintelligible." If, indeed, the Congregation at Falmouth differ herein from the Congregations of other towns, not superior to it in intellectual advancement or general refinement, and happens, from whatever cause, to dislike *chanting*, and will be content to ask their Rector to gratify them by discontinuing it, and shall do this in a tone of ordinary courtesy and kindness, I cannot doubt that he will most readily comply. If he do not, (which I do not anticipate as possible,) they may then very reasonably call on me to interpose. Under this head of *chanting*, I had almost forgotten to notice *Credo*s; (I do not forget, but absolutely refuse to notice the *Amen*.) Now, the *Credo*s are already fully understood or supposed to be understood, by those who recite them, whether they be *said* or *sung*. The chanting of *Credo*s, therefore, cannot reasonably be an objection as "rendering that part of the Service unintelligible."—(quoted in STEPHEN'S *Eccl. Statutes*, p. 2060.)

THE REV. J. JEBB, speaking of *Chanting*, says:—'At present the essential parts of the Choral Song will be briefly stated. 1st. The *Chanting* by the Minister of the SENTENCES, Exhortations, Prayers, and Collects, throughout the Liturgy in a *monotone*,

'slightly varied by occasional modulations.' (p. 156.)...And in his observations upon the Rubric we are now considering, Mr. Jebb states:—'The *loud voice*, or *audible voice* as it is elsewhere termed, 'is applicable as well to *reading* in Parish Churches, as to the *Chanting* in Choirs.' (p. 242.)....'Some men, with a perversity which is vexatious, setting all common sense at defiance, and 'hindering religion, *read*, upon principle, indistinctly, monotonously, and rapidly. When are these follies to cease?.... The use of the *Chant* is most in accordance with the desire of the Church, that the Service should be *audible*. In a Cathedral, that tone is most plainly heard, which is musical; and it is well known by experience, how much further the Chant can be heard in those places, than simple *reading* or *preaching*; and how much easier such a practice 'is to the Officiating Minister.' (p. 244.).—*Choral Service*.

ARCHDEACON SANDFORD says:—'The propriety of introducing *chanting* generally into our Churches will, perhaps, admit of question. Most persons will, indeed, allow that, when skilfully and reverently executed, it is not unsuitable in edifices, which from their majestic architecture are in unison with a stately and imposing ritual: and they would therefore approve in Cathedrals, of investing our worship with the dignity imparted by Ecclesiastical music. But they might probably object to the chanting of the entire Service, or even of the whole Psalms, in village Churches,—both from the additional time required, and from the inability of so many in our Congregations to join in this mode of worship. Nor can it be denied that, when thus recited, the Service is neither so edifying nor so intelligible to the mass of worshippers. Still, when introduced in moderation, *chanting* is an animating accompaniment to devotion; and when confined to such Psalms as are of easy execution, it is not beyond the compass of a well instructed *village choir*.' The Archdeacon then states that in his own Church at Dunchurch, the Morning Service is opened with *Habakkuk* ii. 20, as arranged in Hawes's Selection.....During Lent, *Jeremiah* x. 24. is substituted for *Habakkuk* ii. 20.' (p. 238).—*Parochialia*.

The REV. H. J. STEVENSON, many years Examining Chaplain to the Bishop of Worcester (*Dr. Pepys*), says:—'Commence the MORNING SERVICE with *chanting* one Versicle: the children may be taught to do it in a very few Lessons. Do not commence with the '*Morning Hymn*' at 11 o'clock. Chant the *Venite, Te Deum*, and *Jubilate*—not the Psalms, except the *Gloria Patri*.'

We must now speak of the "SENTENCES" themselves; 'one or more' of which are to be '*read*' aloud by the Officiating Minister.

* The above is one of the many suggestions of this indefatigable man despatched to the author of these "Papers" a short time before his lamentable death. They were headed with these few words—"I venture to send you two or three Pencillings for your forthcoming Number—the practicability of which I have tested in various localities during the last 25 years." This will account for their introduction in these pages.

The Sentences.

¶ “One or more of these Sentences of the Scriptures.”

21.—These *Sentences* of Scripture with the *Exhortation* and *Confession* were introduced at the revision of the Liturgy in 1552, to remove the abruptness with which the MORNING and EVENING PRAYER commenced in the preceding Service Book; and to make the heart more fitted for the devotions which follow. The use of such preparatory matter seems to be derived from the Liturgies of the Western Church as far back as the time of Amalarius. A.D. 820. (*De Eccl. Offic.* iv. 8.); if not, indeed, from the most primitive Eastern offices. The Rubric leaves a discretionary power with the Officiating Minister to select “one or more of these Sentences,” as he may think fit; and he will, doubtlessly, be guided by the Church’s season, or the peculiar circumstances of his people.

There are *eleven Verses*,* selected with the view of inculcating repentance and confession, and of preparing the minds of the Congregation for praise, prayer, and thanksgiving.

With regard to the *seasons* of the Church, the 8th Sentence *Matt.* iii. 2., and the 10th *Psal.* cxliii. 2; are suitable for *Advent*.

The 4th, *Psal.* li. 17; 5th, *Joel* ii. 13; 7th, *Jer.* x. 24.; and 9th, *Luke* xv. 18, 19; for *Lent*, and *Fast-days*.

The 6th, *Dan.* ix. 9. 10; for *Christmas*, *Easter*, *Whitsuntide* &c.

With relation to the circumstances of the People:—

The 1st Sentence, *Ezek.* xviii. 27; and the last,

* In the AMERICAN LITURGY there are three other Sentences preceding the eleven adopted from our Liturgy. They are taken from *Hab.* ii. 20; *Mal.* i. 11; *Psalms* xix. 14, 15.

1 *John* i. 8, 9; will instruct the *ignorant*, and *presuming*.

The 2nd. *Psal.* li. 3; and the 8th, *Matt.* iii. 2; will stir up the *negligent*.

The 3rd, *Psal.* li. 9; the 7th, *Jer.* x. 24; and the 10th, *Psal.* cxliii. 2; will encourage the *fearful*.

The 4th, *Psal.* li. 17; 6th, *Dan.* ix. 9, 10; and 9th, *Luke* xv. 18, 19; will strengthen the *faint-hearted*, and comfort the *despairing*.

The 5th, *Joel* ii. 13; will reprove the *hypocrite*, and the *formalist*.

Out of this diversity, the Officiating Minister can readily accommodate the occasion. *Two* is the number of the Sentences usually read; but this, like the choice of them, is perfectly arbitrary.

BISHOP OVERALL'S *Chaplain*, (cir. 1614—19) says:—'I think these *Sentences* were appointed to be repeated before Divine Service, that we might have an equivalent preparation to our Liturgy, to that which is prefixed before the *Roman Missal*, and 'used by the Priest before he comes to celebrate.'—*Additional Notes* to NICHOLL'S *Book of Common Prayer*. p. 18.

DEAN COMBER (*ob.* 1699) writes:—'From these *Sentences* those 'who come, as all ought to do, before Prayers begin, may find a meditation fitted for their present frame of spirit.'—(quoted in MANT'S *Book of Common Prayer* in loco.).

DR. BENNET remarks:—'Considering that we find it difficult to 'separate our minds from the things of this world, which are 'perpetually crowding into them, and apt to interrupt our devotion; 'therefore the Church has most prudently enjoined, that some of 'these *Sentences*, and also that most 'serious Exhortation which 'immediately follows, should be constantly read in the *beginning* of 'MORNING PRAYER. For thereby the souls of the Congregation are 'prepared for the great work they are setting about; they are 'gradually wrought up to a spiritual frame, and a praying 'disposition, which will enable them to offer their addresses to 'God with a fixed attention and inflamed affections.' (p. 13).—*Paraphrase on the Book of Common Prayer*. A. D. 1708.

WHEATLY (*ob.* 1742) remarks:—'As to the choice of them '(these *Sentences*), the reverend compilers of our Liturgy have 'selected such as are the most plain and the most likely to bring 'all sorts of sinners to repentance. There are variety of dispositions, 'and the same man is not always in the same temper. For which 'reason they have collected several, and left it to the discretion of 'him that ministereth, to use such one or more of them every day, as 'he shall judge agreeable to his own, or his peoples' circumstances.' (p. 112).—*Illustration of Book of Common Prayer*.

ABP. SECKER (ob. 1768) expresses himself in very similar language to that of *Comber*, thus:—‘It is true, but few of the *Sentences* are usually read at the same time; but it will be very beneficial for such as come soon enough, to meditate on them all before the Service begins.’ (quoted in MANT’s *Book of Common Prayer* in loco.)

SHEPHERD (ob. 1805) states:—‘Our Reformers considered that some men are ignorant, others negligent; that some are obdurate, others tender; that some are confident and presumptuous, and others fearful and desponding. Knowing the various temperaments of various persons, and the different dispositions of the same man at different times, they have presented us with a considerable variety, leaving it to the discretion of the Officiating Minister to apply such, as he may judge best adapted to the spiritual case of those, whose welfare he is appointed to consult. The full import of the *Sentences*, it is to be feared, is not generally understood; neither is the recital of them, in all Churches, always attended to with the reverence they deserve. Hence it is possible, that the pious intentions of the composers of the Liturgy may, at the very outset of the Service, in some degree be frustrated.’—*Elucidation of Book of Common Prayer*. Vol. i. p. 6.

[*Alterations illegal—the Discretionary Power.*]

22.—In the *last* of the *Sentences* (1 John i. 8, 9.), it is not an uncommon thing to find the Officiating Minister substituting for the pronoun ‘*he*,’ in ‘*he is faithful*’ &c, the word ‘*God*:’ this is an irregularity not permitted by the laws of the Church; for if the principle be once allowed—that Clergymen may exercise their discretion in *altering*, or effecting what they may call *improvements* in the order of Divine Worship, or in the language of the Services,—it is impossible to say what changes and diversities we might witness. The illegality of *altering the Services* has been treated on in Vol. B. But we will here annex, as a general caution, the opinion of *Archdeacon Sharp* on this subject, who says, when speaking of the Rubrics which leave a *discretionary power* with the Minister,—‘as in the choice of Hymns in the Daily Service; and of the Occasional Prayers and Thanksgivings to be said after the stated ones; in supplying the Sundays after Trinity, when their number exceeds the provision there made for them, out of the supernumerary Collects, Epistles, and Gospels, after the Epiphany: in the choice of *Sentences* before MORNING and EVENING PRAYER,

'and at the Offertory; and of Exhortations and Collects in the 'COMMUNION OFFICE: in the usage or omission of a prayer in the "Office of MATRIMONY, and of a Psalm in the BURIAL OFFICE;" in the "appointment of the time" for CHRISTENING, and other the 'like Rubrics, especially in the "Office for VISITING THE SICK" where a great deal is left *wholly to his discretion*. Now what we 'have to do in all these cases is only to be considerate in the use of 'this liberty, and not to transgress the bounds within which our 'discretion is restrained; nor give any occasion to a remark that 'was often in the mouth of a great churchman and ritualist, viz. "that what was left to the discretion of a Minister was also left to 'his indiscretion." And whereas there are liberties too often taken 'by some under the notion of a discretionary power, which are not 'so justifiable; as the *adding* to the Public Service more than is 'commanded, in *multiplying Collects* (for instance) in the coincidence 'of Festivals; or joining at any time more Collects, as Collects for 'the day, to that which is properly so, (and which is but one, 'except it be in Advent and Lent, or at other times when special 'direction is given for more Collects than one;) and in *using prayers* 'out of the Office for Visiting the Sick, for the sake of such as 'desire to be prayed for; or adding in any other respect to the 'prescribed Service, without an order or license to do so; (and the 'same may be said vice versa of *omissions*, or *passing over* any parts 'of the Public Offices;) I say, whereas *too great license* hath been 'taken in these respects, we would do well to remember, that 'whatever liberties the Rubrics do not formally allow us, they do 'virtually *forbid* us: at least we are not to venture upon them 'on our own judgments, or without the concurrence of our Ordinary, 'to whose discretion a greater latitude is given in all cases where 'the Rubrics themselves seem not to be a sufficient directory.' (p. 68).—*On the Rubrics and Canons*. Charge. A. D. 1785.

[The Exhortation, or Address.]

¶ "Then he shall say that which is written after the said Sentences."*

(All standing—the Minister turning to the People.)

23.—The Officiating Minister having read one or more of the prescribed 'Sentences,' proceeds, after a momentary pause, to apply them in this "*Exhortation*," beginning with—"DEARLY BELOVED BRETHREN, &c." The Congregation are here urged to the confession of their sins, particularly at a time when they are

* In the AMERICAN LITURGY there is this Rubric preceding the 'Exhortation,' viz:—

¶ "Then the Minister shall say."

gathered together in the House of God (1) to *render thanks for the great benefits they have received*, in the Thanksgivings; (2) to *set forth God's praise*, in the Psalms, Hymns, Anthems, and Doxologies; (3) to *hear God's Holy Word*, in the Lessons, and Sermons; (4) and to *ask for the things necessary for the body and the soul*, in the Prayers, Collects, Supplications, and Litanies. The idea of such an address to the people at the commencement of public worship seems to be derived from the ancient Liturgies of Gaul and Spain: and *Mr. Palmer* shows that in the Mozarabic Office for Matin lauds there is an address somewhat analogous to this "Exhortation" (*Orig. Lit.* i. 239). It is said that its more immediate original may be traced in the 'Strasburg Liturgy' of *Valerandus Polanus*, and in *Hermann's Consultation*; and that we are indebted for its introduction into our Book of Common Prayer in 1552, to *Bucer*, and *Peter Martyr*.

But, a careful examination of the early Offices of the Greek Church would rather lead us to believe that something analogous to the introductory portion of our Liturgy is to be found in the *Eastern Nocturnal Office* prior to the time of *St. Basil*, who lived in the 4th Century, (See *Neale's "History of the Eastern Church;"*) therefore the Reformers of 1552, undesignedly perhaps, appear to have restored the penitential portion of Common Prayer to its ancient place.

24.—In the reading of this Address, it is very essential, that the punctuation be attended to; that the successive adjectives—"with an *humble, lowly, penitent, and obedient* heart"—be enunciated very clearly, and apart; that the four distinctive features of Public Worship referred to be distinctly separated; and that, at the conclusion, sufficient time be allowed for the Congregation to settle themselves in that becoming posture of humility prescribed in the Rubric before the general Confession—"all kneeling."

25.—It should be observed, that at every *Exhortation*, or *Address*, and which will be found to begin

with "DEARLY BELOVED BRETHREN," or "DEARLY BELOVED," or "BELOVED BRETHREN," or "DEARLY BELOVED IN THE LORD," the Minister and, People are to stand.

DEAN COMBER (*ob.* 1699) writes:—"To the foregoing Sentences 'of God's word the Church hath annexed a pertinent exhortation: 'which is designed both to apply and set home the preceding Sentences, and to direct us how we ought to perform the following Confession. It collects the necessity of this duty from the word of God; and when it hath convinced us that we must do it, it instructs us in the right manner, and gives us the reason why we must confess and repent just now; and then it invites us to that necessary duty for which it hath so well prepared us. So that it connects the *Sentences*, and the *Confession*; making the former so useful in order to the latter, that whoever hears them, and considers the inferences here made, cannot but be properly disposed for a true confession.'—(quoted in MANT's *Book of Common Prayer*. in loco.)

DR. BISSE (*ob.* 1731) says:—"It is worthy of observation, how 'right and judicious this *Exhortation* is in all its parts, to instruct 'the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal, and to check the 'presumptuous.....Whilst then this *Exhortation* is reading by the Minister, every person ought diligently to listen to its sense; and 'not ignorantly, as the manner of some, is to repeat the words after 'him: and in so doing they will be best prepared to accompany him 'in making the following confession to the throne of grace.' (*ib.*)

BISHOP MANT (formerly *Bishop of Down and Connor and Dromore*) states:—"The *Exhortation* is to be *said*, not with the 'modulation of the voice called *intoning*, but with its ordinary 'modulation in solemn reading or speaking.' (p. 41).—*Hon. Lit.*

The REV. P. FREEMAN remarks:—"Few parts of the existing 'Daily Services of the English Church have been more severely 'criticised, on the score of supposed novelty, and departure from the 'customs of the Church elsewhere, than the penitential introductory 'portion of them. And yet not only have we, as has been long ago 'pointed out, an unquestionable warrant for this, of a general kind, 'in the testimony of St. Basil.....but on further investigating the 'introduction before us,—doubtless the very one to which he 'alludes, and probably Apostolic,—we are furnished with as full and 'exact a precedent as could be desired (p. 72.).....These *Sentences* 'then being prefixed, the *Exhortation* which follows is in its earlier 'part little else than a cento formed out of them in the order of 'their occurrence.....For we have represented to us in the beginning 'of the *Exhortation*, as in the earlier *Sentences*, "our sins and "wickedness," (Ezek. xviii.; Ps. li. 3). Next, that we should not 'hide them from the face of God," (Ps. li. 9,) but "confess them "with contrite hearts," (Ps. li. 17; Joel ii. 13,) in order to obtain "forgiveness through His goodness and mercy," (Joel ii. 13; Dan. 'ix. 9). (p. 325).....In the rest of the *Exhortation* occasion is

'taken to set forth, as a means of steadying and methodizing the thoughts of those present, the several purposes which are proper to all acts of ordinary worship, and for which due provision is made in that which follows. These are correctly characterized as, 1. to render thanks and praise to God; a description applying in truth to the whole service, but especially to the compound scheme of Psalms, Lessons, and Canticles; 2. to hear His Holy Word, which is done at the saying of Psalms and the reading of Lessons; 3. to make request for all temporal and spiritual needs.' (p. 326).—*Principles of Divine Service.*

DR. BENNET makes the following suggestions to the Officiating Minister when concluding the Exhortation:—'Tis highly reasonable, that the Minister should make such a *pause* between the end of the *Exhortation* and the beginning of the *Confession*, that the whole Congregation may have sufficient time, deliberately, and without the least hurry, to put their bodies in a praying posture, and to direct their minds to God, and fix them upon the Divine Majesty, so that they may be thoroughly composed for so solemn and heavenly an exercise, by that time the Minister begins the 'Confession.' (p. 21).—*Paraphrase on the Book of Com. Prayer*, A. D. 1708.

The Confession.

¶ "A General Confession to be said of the whole Congregation."

26.—*Confession of sins* is an essential preliminary to acceptable, and heart-felt, prayer; and seems to have been so considered in the Services of the primitive Church, as we may gather from *St. Basil (Epist. 63)*. The suggestion for the appearance of the '*Confession*' here was probably derived from Cardinal Quignon's Revision of the Roman Breviary in 1536, and 1543; as well as from the Strasburg Liturgy of later date. In Public Worship it is necessary that a 'Confession' be expressed in *general* terms, in order that it may embrace those sins which the people at large are guilty of, and that all may conscientiously join in it: whence the *Confession* in the MORNING, and EVENING, PRAYER is termed "*A General Confession.*" The particular transgressions of which some only of the Congregation may feel convicted, are rather the subject of private confession between themselves and their Heavenly Father. And should a disturbed conscience require any guiding in his extremity, the Minister of God will be found

ever ready to his need; but of '*private Confession*,' we shall say more in the "VISITATION OF THE SICK."

The '*Confession*' now before us exhibits three distinct features, viz:—1. Confession of sin; 2. petitions for pardon; and 3. supplications for future grace. It bears a strong resemblance to *Rom.* vii. 8—25; and seems, indeed, to be chiefly derived from that portion of Scripture.

27. This '*General Confession*' is to be said by every individual of the Congregation, clause by clause, immediately *after*, not *with*, the Officiating Minister, as directed by the *Rubric*. And as the Minister while repeating this '*Confession*' is addressing God, it is customary for him, in those places where the '*Reading Desk*' is constructed for the purpose of marking such distinction, to *turn from the People*.

28.—The *Rubric* reads as follows:—

¶ '*A General Confession to be said of the whole Congregation after the Minister, all kneeling.*'* (1662)—Present Book of Com. Pr.

The Rubrics of the Prayer Books of 1552, and 1559, were the same as the above, except that the word '*all*' was omitted before '*kneeling*.' (KEELING. p. 7.)

The Rubric of 1604 employed the word '*made*' in the place of '*said*,' and omitted '*all*' before '*kneeling*.' (ib. p. 6.)

The Rubric of the *Scotch Liturgy* reads:—

'*A General Confession to be said by all that are present after or with the Deacon or Presbyter, all humbly kneeling.*' (ib.)

Upon the character of this '*Confession*' we may quote the opinions annexed:—

* In the AMERICAN LITURGY, the only deviation in the wording of this Rubric is the use of '*by*' in the place of '*of*,' before the expression '*the whole Congregation*.'

HOOKE (ob. 1600) observes:—"Could there be anything devised better, than that we all, at our first access unto God by prayer, should acknowledge meekly our sins, and that not only in heart but with tongue: all which are present being made ear-witnesses even of every man's distinct and deliberate assent unto each particular branch of a common indictment drawn against ourselves? How were it possible that the Church should any way else with such ease and certainty provide that none of her children may, as Adam, dissemble that wretchedness, the penitent confession whereof is so necessary a preamble, especially to Common Prayer?" (p. 532.)—*Eccl. Polity* Vol. i. Bk. v. §. xxxvi.

L'ESTRANGE says:—"To begin Morning Prayer with confession of sins, I may call the Catholick custom of the primitive Church. 'De nocte populus surgens antelucano tempore domum precatiois petit, in labore, tribulatione et lachrymis indesinentibus facta ad Deum Confessione:' saith Basil. "Early in the morning at break of day the people rising, go straight to the House of Prayer making confession of their sins to God with much sorrow, sobs, and tears." Which custom lest it should be thought a peculiar of his own Church, was, he tells us consonant to all other Churches. Nor is he only a witness for confession but for confession so qualified as ours, the Congregation repeating the words after the Minister, "suis quisque verbis resipiscentiam profitetur."—Every man pronounceth his own confession with his own mouth." (p. 75.)—*Alliance of Divine Offices*. A. D. 1690.

BR. COSINS (ob. 1672) writes:—"In which *Confession*, we remember our daily offences in general; and there is no means so powerful to obtain pardon for them, as the daily Prayers of the Church to that purpose: so that the course which our Church here prescribeth, for the pardon of our daily offences, being put in practice, what can be more just, more due than to declare, that forgiveness and absolution, which those that are, (as they pretend to be) penitent for those sins, do obtain? What more comfortable, than to hear the news of it from his mouth, by whom the Church ministreth these Offices? What more seasonable, than to do this before we come to give God his solemn praise and honour in our Public Service, that we may be assured He accepts of the same at our hands? In which respect we cannot but prefer the Order of the Church of England, before the other Reformed Churches, who have no Absolution, nor no Confession neither, but after the Psalms and Lessons (which is all the Service that they have) be done, and the Preacher goes up into the Pulpit; which gives the people occasion to think, that all their Service before is to spin out their time only till the Preacher comes, rather than to give God any homage or service at all: whereas the solemn beginning of our Service with Confession and Absolution, serves to put the people in mind, that all which follows is the solemn Service of Almighty God preparing them to that attention of mind, and devotion of spirit, which they owe to it, and which is requisite to make it acceptable.... It was, and is still, a general order in all Churches, to begin their Service with Confession of sins: which order *Morney* laboureth to derive from the ancient practice of the Synagogue first, and consequently of the primitive Church. (Ant. de Card. Op. apud. Cypr.) "Hierarchia confidenter orat pro sua

"et populi ignorantia, recolens puribundi et contriti animi confessionem, quæ prævalente peccato deliquerunt." (*S. Basil*, Ep. 63.) "We rise in the morning, make Confession, and then sing Psalms." "We use this as an entrance and preparation to the Service of God, because if our Confession be such, as it must be presumed to be, 'it is the only sufficient disposition, to make our Service acceptable to him.'—*Add. Notes to NICHOLLS's Bk. of Com. Prayer.* p. 18.

DEAN COMBER (*ob.* 1699) remarks:—"Especially they should remember, that, since none are fit to pray till they have confessed their sins, it is necessary for every one to *come early to prayers*, and always to be there so soon as to join in this Confession, which, if duly considered, will greatly assist and direct us in the exercise of our repentance."—(quoted in *MANT's Book of Common Prayer.* p. 7.)

DR. HOLE says:—"It is called a "*general confession*," which it is in a double respect. It is "*general*" in respect to the persons: for all men are required to make it: "there is no man that liveth, and sinneth not," as the Apostle saith; and therefore there is no man living, who is not bound to make confession of his sins. It is also "*a general confession*" in respect of its contents, which are the general failings and aberrations of human life, which are common to all men, and so may, and ought to be, confessed by all, without descending to particular sins, of which perhaps some of the Congregation may not be guilty."—(quoted in *MANT's Book of Common Prayer.* p. 6.)

THE REV. THOMAS ROGERS observes:—"It is painful to see what numbers are habitually late in coming to Church. The practice carries with it such an air of irreverence, as must be sufficient to convince every sober and thinking person of its extreme impropriety."—(quoted in *MANT's Book of Common Prayer.* p. 7.)

DR. BENNET says:—"Here I must observe, that some persons have blam'd this *Confession* as being too general. But how particular would they have it? It is so particular, as to contain all that can be express'd. For it mentions not only all sins in general, but sins of omission and commission in particular. And is not this enough? Is there any sin, that does not fall under these heads? Had it been more particular, I am persuaded it had been more faulty. Because it would not so well have answer'd the ends of it, as it is designed for the Confession of all Congregations indefinitely. For a common Confession ought to be so contriv'd, that every person present may truly speak it as his own case, and reduce even his most particular and personal faults to the general expressions of it. And whether this Confession be such, or no; let any impartial man judge." (*p.* 25.)—*Paraphrase on the Bk. of Com. Pr.* A. D. 1708.

NICHOLLS writes:—"All, which can plainly be deduced from Scriptural doctrine concerning Confession, is this: that in common or ordinary sins, we are to acknowledge them before Almighty God, either particularly in our *private*, or generally in our *publick* devotions; but as for some sins of a more extraordinary

'kind, the heinousness whereof ordinary Christians may not be sufficiently apprized, or which may be attended with such nice circumstances as perplex their consciences, here resort is proper to be made to the Ministers of the Church, who as physicians of the soul, are best able to advise the fittest remedies upon such uncommon emergencies. Now matters of this kind stood within these limits for a considerable time after the first propagating of the Gospel; but, however, during the piety of very early times, another sort of Confession came in use ... The excellent Compilers of our Liturgy, being willing to settle things upon the ancient bottom, order'd only a General Confession of sins to be pronounc'd by all persons indifferently, not requiring any particular confessions to be made; thereby coming much nearer to the Apostolical practice than the Romish Liturgy can pretend to, in all which Service there is no Confession which the people share in; for their *Confiteor tibi Domine &c.*, in the Mass, relates to the Priest, and the *Confiteor Deo omnipotenti, Beatæ Mariæ, &c.* in the Breviary, is the Confession only of the Clergy.'—*Book of Com. Pr.* in loco.

WHEATLEY (*ob.* 1742.) states:—'The Church hath placed this Confession at the *beginning* of the Service, for the *whole Congregation* to repeat after the Minister, that so we may first be witnesses of each other's confession, before we unite in the following serviceAs to the form itself, it is blamed by our Sectaries for being *too general*: and yet it is so particular, as to contain all that can be expressed... Had this form been more particular or express, it would not so well have answered the end for which it was designed: for a common Confession ought to be so contrived, that every person present may truly speak it as his own case; whereas a Confession drawn up according to the mind of the objectors, would be but little less than an inquisition, forcing those that join in it to accuse and condemn themselves of those sins daily, which perhaps they never committed in their lives.' (p. 113.)—*Rat. III. of Book of Com. Pr.*

SHEPHERD, (*ob.* 1805.) remarks:—'That we may not attend the Public Worship in vain, and, what is more deplorable, carry back with us a curse instead of a blessing, the Minister beseeches us to join with him in the following Confession of our sins. The ambassador of God, knowing that our Heavenly Father stands ready to receive us, and is graciously disposed to grant our requests, entreats us to accompany him to the throne of Grace. He puts words into our mouths, and speaks with us and for us. He directs us to approach with sincerity and purity of heart, with becoming gravity and circumspection, and meekly kneeling upon our knees, to address the throne of heavenly grace, not with a loud and clamorous voice, not with an inarticulate motion of the lips, but with a low, humble voice, suited to the solemnity of the General Confession.' (p. 22.).....'Till he has confessed his sins, no person can be properly qualified to join in the Public Worship of God. It therefore behoves all to be early in their attendance at the house of Prayer, that they may have time to compose their minds by holy meditation, to reflect upon their offences, and to prepare for joining in this Confession.'.....The Author adds in a Note:—'Hence we perceive the impropriety of habitually coming

'too late to Church. Loitering in the Churchyard after the service 'is begun, is likewise a practice extremely reprehensible, and 'yet very common in some country parishes.' (p. 24).—*Etwid. of Book of Com. Prayer.* vol. i.

The REV. W. G. HUMPHRY says:—'Each individual, as he 'repeats it, (the Confession) ought to reflect on the sins which 'most easily beset himself, and especially on those which he 'has committed since last he was at Church. And that he may 'do this the more readily, it is expedient that he should have 'carefully searched his conscience *before* he comes to Church.' (p. 105).—*Treatise on the Book of Com. Prayer.*

¶ "To be said of the whole Congregation after the Minister."

29.—With regard to the *manner* in which this 'Confession' is to be repeated, it need hardly be remarked that it should be said with great reverence and deliberation; and in such a way as a *truly penitent* heart might be supposed capable of adopting. Sufficient time should be allowed for each sentence to escape the lips of the whole Congregation before the succeeding one is permitted to follow: and the several clauses should be uttered '*after*,' not '*with*' the Minister; i. e. when the Minister has *completely* enunciated a clause then the People should take it up and repeat it; after which the Minister may proceed with the next, and the People follow in like manner as with the first. There is a diversity of opinion upon this point, but the one we have advocated here seems to be the more generally received; and to be more in accordance with the sense of the term '*after*,' when compared with the expression '*with*.'

We annex a few opinions on this question:—

HOOKE (ob. 1600) remarks:—'Twice we appoint that the 'words which the Minister first pronounceth, the whole Congregation 'shall repeat *after* him: as first in the public Confession of sins, 'and again in rehearsal of our Lord's Prayer presently after the 'blessed Sacrament of His Body and Blood.' (p. 532).—*Eccl. Polity.* Vol. i. Bk v. §. xxxvi.

DR. BENNET states:—'Because the Church has enjoined, that 'the *General Confession* shall be said of the whole Congregation 'after the Minister; therefore all Ministers would do well to take

'care, that they do not begin a new portion thereof, before the
'People have had time enough to repeat the former with due
'deliberation. For nothing certainly can be more indecent, than
'the hurrying over of such an excellent Form as this is; which
'ought to be so utter'd, as the souls of the People may go along
'with their words, that they may pass on leisurely from one thing
'to another, and the whole may be offer'd to God as a rational
'service. Here also I can't forbear observing, that some of the
'Clergy are guilty of a great fault in the pronunciation of the
'Confession, especially the latter portions thereof. Because they
'are oblig'd to divide the Confession into several smaller portions,
'and to leave a space between each portion for the People to
'repeat it after them; therefore they are apt to use the same
'cadence at the end of each portion, as if each portion alone
'were a full and complete sentence. Whereas diverse of them
'are not of themselves full and complete sentences, but require
'the addition of one, or more besides, to make them such. For
'instance, "*Restore thou them that are penitent*" is not alone a
'full and complete sentence; but the sentence is completed by
'the addition of the next portion, viz. "*According to Thy promises*
'*declared unto mankind in Christ Jesu our Lord.*" Again, "*And*
'*grant, O most merciful Father, for His sake,*" is not alone a full
'and complete sentence; but requires the addition of the two
'following portions, viz. 1. "*That we may hereafter live a godly,*
'*righteous, and sober life.*" 2. "*To the glory of Thy Holy Name.*"
'Great care therefore ought to be taken about this matter. And
'that the fault may be truly mended, I intreat my Brethren to
'read over the Confession by themselves alone, with care and
'deliberation, without dividing it into smaller portions; and then
'they cannot but observe, a manifest difference between the
'cadences then given to several of the portions, and those which
'are too usual with some Readers of the Common Prayer. And
'let 'em remember, when they officiate in Public, to observe the
'same cadences, even when they make pauses for the People to
'repeat the smaller portions after 'em, as they did in their private
'pronunciation of every portion thereof.' (p. 21).—*Paraphrase of*
the Book of Common Prayer. A.D. 1708.

SHEPHERD (ob. 1805.) observes:—"By the Rubric, this Confession
'is appointed to be said of the whole Congregation, after the
'Minister; and in the ancient Christian Church, the confession
'of sins, like our confession of faith, was made jointly by the
'Priest and people, "All, as it were, with one voice and one heart,"
'says Basil, "make their confession unto the Lord, each man
'expressing his own repentance with his own mouth." (p. 25)...
'Where the Minister is not too precipitate, when he allows the
'Congregation time to repeat it, with such deliberation, that
'their hearts may go along with their words, each individual may,
'and ought, under the general form, to make a particular mental
'confession of his own personal sins, known only to God and
'his own conscience.' (p. 28).—*Elucidation of Bk. of Com.*
Prayer. Vol. I.

BP. MANT (formerly bishop of Down and Connor and Dromore)
says:—"The phrase, "*after the Minister,*" in the Rubrick before
'the "General Confession," seems indefinite, and is complied with

'by either of the practices specified in the enumeration' (i. e. some Congregations following him immediately through each successive clause, others taking up each clause and repeating it apart from him. (p. 11.) For the Congregation to follow the Minister immediately through each successive clause appears to me most in accordance with the spirit of the Church's provision. Or, if we look to parallel cases, the same mode of joint supplication is practised, universally, so far as my experience, and recollection serve, and, I presume, properly, in the use of similar forms in the "Communion," and in the "Commination:" in the former, at the "General Confession," where no direction is given as to the mode of saying it, but the sole direction is "*both he (the Minister) and all the People kneeling humbly upon their knees, and saying,*" and in the latter, at the form which commences "Turn thou us, O good Lord, and so shall we be turned," introductory to which is the direction, "*Then shall the People say this that followeth after the Minister.*" The phrase is the same in the direction prefixed to the "General Confession," at MORNING and EVENING Prayer; namely, that it is "to be said of the whole Congregation after the Minister." This confirms my opinion: and if there be any objection to the mode of joint supplication which I recommend, the objection must extend to both of these similar forms, to the latter especially.' (p. 41).—*Hor. Lit.*

The REV. W. BATES, in distinguishing between the portions of the Service which are to be said *with* the Minister, and which, after him, remarks, that *with* the Minister are to be repeated.—'The *Lord's Prayer*, except in the Post-Communion Service, where it is to be said after him, the *Apostles' Creed*, and the *Nicene Creed*. The *Athanasian Creed* is directed to be sung or said by the Minister and People standing. Those which are said after him are the *General Confession*, and by analogy the Confession in the Communion Service, and the prayer, "*Turn thou us, good Lord,*" in the "Commination Service." (p. 332).—*Lectures on Christian Antiq. and Ritual.*

The REV. J. JEBB states:—'An irregularity very general in Parish Churches, and practised in some Choirs, must be noticed: that of repeating the Confession *with* the Minister, not after him. The two things are quite distinct, as appears by the Rubrics. Those parts which are said with the Minister are, the *Lord's Prayer*, except in the Post-Communion Service where it is said after him, the *Apostles' Creed*, and the *Nicene Creed*. Those which are said *with* (qy. after) him are the *General Confession*, and (by analogy, for precise rubrical directions are wanting,) that in the Communion Service, and the Prayer, "*Turn thou us, good Lord,*" in the Commination. Each clause of the Confession is marked by a capital letter commencing it, a rule which should be carefully observed, as pervading similar places throughout the Liturgy, and ought to be repeated in each instance, when the Minister has paused, in the manner of the Litany.' (p. 250).—*Choral Service.*

The REV. M. PLUMMER says:—'It has been said, that "the people are to repeat the Confession after the Minister, not with him: they are to follow him as he finishes each successive

"clause, not as in the Lord's Prayer, to make a simultaneous petition." Yet the Rubric before the Lord's Prayer, in the Post-Communion Service, says, "Then shall the Priest say the Lord's Prayer, the people repeating *after* him every petition;" and the Rubric, before the General Confession in the Communion Service, says, "Then shall this General Confession be made, in the name of all those that are minded to receive the Holy Communion, by one of the Ministers; *both he and all the people kneeling upon their knees, and saying &c.*" Either, therefore, there must be two different ways of saying the *Confessions*, and two different ways of saying the *Lord's Prayer*; or else, as is most probable, there is no such distinction between *after* and *with*, as is sought to be established. The distinction seems to be between the Confessions and the Lord's Prayer on the one hand, which are to be said by the people, *at the interval of two or three syllables after* the Minister, and the Nicene and Apostles' Creeds, on the other hand, which are to be said *simultaneously with* him." (p. 68.)—*Observations on the Bk of Com. Prayer.*

The REV. F. PROCTER observes:—"The manner in which the *Confession* should be said is distinctly marked: it is '*to be said of the whole Congregation after the Minister*': i. e. the Minister is to say each clause, and then the People to repeat that clause after him. The manner of saying the '*Lord's Prayer*' is different; that is to be said '*with him*,' the People repeating the clauses simultaneously with the Minister." (p. 188.)—*History of the Bk. of Com. Prayer.*

The REV. J. C. ROBERTSON, when speaking of the '*Confession*' in the Communion Service, remarks:—"Although the Rubric is not explicit as to this point, the People ought here, as in the '*Daily Service*, to say the several clauses of their Confession not *with*, but *after* the Minister." (p. 221.)—*How shall we Conform to the Lit.*

¶. 'All Kneeling.'

30. *Kneeling* is the posture that should be employed during the repeating of the '*Confession*;' and it is not only enjoined in the *Rubric*, as cited above; but it is enforced also in the 18th *Canon*; and not only for the '*Confession*,' but for the *Litany*, and all the *Prayers*, thus:—

In the time of Divine Service, and of every part thereof, all 'due reverence is to be used.....All manner of persons then present shall reverently *kneel upon their knees*, when the general Confession, Litany, and other Prayers are read; and shall *stand up* at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer.'—CANON 18.

It is deeply to be regretted that there is so great a negligence in this matter. It cannot but

portray a careless, if not an irreverent, mind; and argue a want of that seriousness and humility which are so essential to acceptable prayer. Indeed, so universal has this negligence become, that it has been set down by foreigners, when commenting on our Divine Services, as the customary usage of the Church of England for the Congregation to *sit* at prayers. In a German work by F. UHLEN, entitled, "*The Anglican Church in the Nineteenth Century*," translated by W. C. C. Humphreys, Esq., we read in *page* 114, that "During Prayers the people *sit*, but "during the Psalms and Canticles they *stand*. In "the Scottish Church they *stand* at Prayers, and *sit* in "the singing: there is no prescribed authority for "it, but the practice is general."

It is important, therefore, that the Minister should urge his people to the exercise of due humility by *kneeling down*, as becomes "Christians indeed," when repeating their '*Confessions*,' and offering up their 'prayers;' and he should prompt them also to follow as true Churchmen the directions of the Rubrics. Not that the posture of *kneeling* is essential to the efficacy of our devotions; for if that were the case, the delicate, and the infirm, who might be incapable of conforming to the usage, would be without hope, and without comfort. Besides which, the practice of the early Christians was rather that of *standing* during the prayers of the Sunday, and of the interval between Easter and Whitsuntide, out of respect, and for the remembrance, of the resurrection of our blessed Lord.

To meet those cases where the Rubrics are deficient, WHEATLY gives two general rules—'As to the posture of the *People*.....whenever the Priest '*kneels* they are always to do the same.' (*Rat. III.* of B. of C. Pr. p. 164.). And with regard to the *Officiating Minister*, the same author says:—"I take "it for granted, that whenever the Church does not "direct the Minister to *kneel*, it supposes him to "*stand*." (ib. p. 295.).

BISHOP OVERALL'S *Chaplain* (cir. 1614—19) writes:—'*Kneel*—

'*ing* is the most fit posture for humble penitents; and being so, it is 'strange to see how in most places men are suffered to sit rudely 'and carelessly on their seats all the while this '*Confession*' is 'read; and others that be in the Church are nothing affected with 'it. They think it a thing of indifferency forsooth, if the heart be 'right. The 27th *Canon* takes order, that the Communion be delivered to none but those that kneel; and it is as fit we should 'have the like order taken, that this following '*Absolution*' be 'pronounced to none but those that *kneel*: neither: for else there 'will be no excuse for us, nor no reason left us to render the 'Puritans, why our Church should more punish them, or hinder 'them from the benefit of the Sacrament for *not kneeling* then, than 'it doth punish other men, or hinder them of the benefit of '*Absolution*' for *not kneeling* in the time of '*Confession*.' It is a like 'case, and would be better thought on by men of wisdom and 'authority, whose neglect and carelessness in this kind, gives not 'only cause of great offence and scandal to them that are reverently and well disposed: but withal, is a cause of great impiety, 'and scorn of our solemnity in God's service.' (p. 18.). *Additional Notes* to NICHOLL'S Book of Com. Prayer.

BISHOP WREN, in his Visitation through the diocese of Norwich in 1636, directs—'That every one of the people do *kneel* devoutly 'when the Confession, Absolution, Commandments, or any Collect 'or Prayer is read, both at the time of the Common Service of the 'Church, as also at Christenings, Burials, Marriages, &c.'—CARDWELL'S *Doc. Ann.* II. 203.

ABP. SECKER, (ob. 1768.), speaking of the posture of *kneeling*, says—It 'doth so strongly both express and excite inward humility, 'that it should never be omitted wilfully or negligently, in favour 'of ease and indolence: considerations, very unworthy of notice at 'such a time. Still, they, whose infirmities will not permit them 'to be on their *knees* without pain or hurt, may doubtless allowably '*stand*, or even *sit*: for God "will have mercy and not sacrifice." (Matt. ix. 18; xii. 7.). And further, as in many full Congregations this rule cannot be observed by every one without taking up 'more room than can with convenience be spared; certainly the 'superior rule, of doing "the things wherewith one may edify another" (Rom. xiv. 19.), binds us rather to be content with '*standing*, though a less eligible posture, than exclude numbers 'of our fellow Christians from being tolerably accommodated for 'joining in worship with us. For *kneeling*, though greatly preferable, is not prescribed as indispensably necessary.—(quoted in MANT'S *Book of Com. Pr.* p. 7.).

DR. NICHOLLS remarks:—"That *Kneeling* was a posture of 'religious worship or prayer to Almighty God, among the Jews, in 'the most ancient times, is evident from several passages in Scripture: for this was the posture which Solomon used in his prayer 'at the dedication of the Temple: "And it was so, that when Solomon had made an end of praying, all this prayer and supplication 'unto the Lord, he arose from before the altar of the Lord, from 'kneeling on his knees," 1 Kings viii. 54. The same is recorded in 'the Book of Chronicles, that "he kneeled down upon his knees, 'before all the congregation of Israel," 2 Chron. vi. 13. The same

posture *Daniel* used in his devotions, "*His windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed,*" Dan. vi. 10. So *Isaiah* expresses the worship which ought to be paid to the one true God, from the posture which usually attended it; "*I have sworn by myself, that unto Me every knee shall bow,*" Isai. xlv. 23. The same religious posture of praying was used by our Blessed Lord himself, "*And he was withdrawn from them about a stone's cast, and kneeled down and prayed,*" Luke xxii. 41. The same posture was used in prayer by the Apostles, and other holy persons among the first Christians: "*St. Paul, after his sermon, kneeled down, and prayed with them all,*" Acts xx. 26. And *St. Stephen*, at his martyrdom, "*kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge,*" Acts vii. 60. When *St. Peter* raised *Tabitha* from the dead, "*he kneeled down and prayed,*" Acts ix. 40. Thus *St. Paul*, expressing prayer by the usual posture which attended it, says, "*for this cause I bow my knees unto the Father of our Lord Jesus Christ,*" Eph. iii. 14. The same practice was continued by the Christians of the first ages. The Christian soldiers, whilst they were praying for rain in *Aurelius's* army, (and did thereby miraculously obtain it) were, γόνυ θέρας ἐπὶ τὴν γῆν κατὰ τὸ οἶκετον ἡμῶν τῶν εὐχῶν ἔθος—"kneeling upon the ground, according to the peculiar custom of us Christians," says *Eusebius*, *Hist. Eccl.* Lib. v. c. 5. This *Tertullian* calls, "*Adoratio de geniculis*;" adoring God upon our knees, *Tert. adv. Jud.* cap. 10. And "*genibus positis, orationem commendare*;" "to commend our prayers to God, kneeling upon our knees;" *Adv. Marcion*, cap. 18. And in another place, referring to the forementioned story recorded in *Eusebius*, says, "*Quando non geniculationibus et jejunitionibus nostris, etiam siccitatis sunt depulsa?*"—"When doth it come to pass that droughts are not driven away by our kneelings, (i. e. prayers), and our fastings?" *Tert. ad Scap.* cap. 4. Indeed this kneeling at public prayers was changed into standing, during the solemnity of the Paschal Festivity, or the time between Easter and Whitsuntide, and also upon every Sunday throughout the year. Wherefore *Tertullian* says, "*Die dominico jejunitium nefas ducimus, vel de geniculis adorare. Eadem immunitate à die Paschæ in Pentecostem usque gaudemus.*"—"We esteem it a crime to fast upon Sundays, or to say our prayers upon our knees. The same privilege we enjoy from Easter to Whitsuntide;" *De Cor. Mil.* cap. 8. And when some were breaking in upon this ancient usage, the Council of Nice inforces the same by a Canon; "*Ἐπειδὴ τινὲς εἰσι ἐν τῇ κυριακῇ γόνυ κλίνοντες, καὶ ἐν ταῖς τῆς Πεντηκοστῆς ἡμέραις ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικίᾳ βολίως παραφυλαττεσθαι, ἐστῶτας ἔδοξε τῇ ἁγίᾳ Συνόδῳ τὰς εὐχὰς ἀπιδιδόναι τῷ Θεῷ: Forasmuch as there are some, who kneel at Church on Sundays, and within the fifty days, that there may be an uniformity in every Diocese, it has pleased the Holy Synod to enjoin, that at those times they pray standing," (Conc. Nic. Canon ult.). But bating the exception, in honour of these great festivals, in which the ancients thought standing was more proper, as being a more joyful posture, and fitted for a feast than kneeling; and having something symbolical in it, to denote the Resurrection, to the honour of which these festivals were dedicated, (συμβολὸν ἐστὶ τῆς ἀναστάσεως; *Author. Quant. ad. Orthod. Qu.* cxv.): I say, bating this, at all other times they prayed kneeling, as*

'thinking this the most humble posture, and most likely to obtain of God an answer to their prayers, (*Conc. Tar.* III. Can. 37.). The same posture was used by the primitive Christians in their private devotions; upon which account *St James the Just* is reported, by the frequency of his devotions, to have made his knees like those of camels, (*Hier. de Jacobo*). The like is reported of Asella, (*Hier. Ep. 15. ad Marcel.*).—Book of Com. Prayer. *Note* to the Lord's Prayer.

DR. HOLE, in his "*Practical Discourses on the Liturgy*," says:— 'The Church requires us, in all our Prayers and 'Confessions,' to be on our *knees*: for which we have the example of our Saviour, and of all good men in all ages, who have always performed their public devotions with humble and lowly gestures, and most commonly in this particular posture of *kneeling*.'—(quoted in MANT'S *Book of Common Prayer*, in loco.)

REV. THOS. ROGERS says—'Undoubtedly every reasonable allowance will be made for age, and bodily infirmity: but a wilful negligence, or a fashionable carelessness, in this part of our devotions must be unjustifiable, and therefore inexcusable.'—*Lect. on Morning Service.* (ib.)

BINGHAM, speaking of the various postures used in Worship in the early Church, says:—'We find four kinds generally practised and allowed, viz. *standing, kneeling, bowing, and prostration*; for *sitting*, which some add as a fifth sort, was never allowed by the ancients as an ordinary posture of devotion. *Standing* was the general observation of the whole Church on the Lord's day, and the fifty days between Easter and Pentecost, in memory of our Saviour's resurrection. This custom may be traced as high as *Irenæus*, who derives it from Apostolical authority. For the author under the name of *Justin Martyr* gives this account of the use of both postures in prayer: Forasmuch as we ought to remember both our fall by sin, and the grace of Christ, by which we rise again from our fall; therefore we pray *kneeling* six days, as a symbol of our fall by sin: but our *not kneeling* on the Lord's day is a symbol of the resurrection, whereby through the grace of Christ we are delivered from our sins, and from death, that is mortified thereby. And this custom took its original from the times of the Apostles, as *St Irenæus* saysNot long after, *Tertullian* speaks of it, as an observation, among many others, handed down from ancient tradition. And *Cyprian* may be supposed to hint it, when he speaks of their *standing* in prayer. It is mentioned also by *Clemens of Alexandria*, and *Peter, Bishop of Alexandria*, who died some years before the Council of Nice. He says, We keep the Lord's day as a day of joy, because then our Lord rose from the dead, and our tradition is *not to kneel* on that day. In the time of the Council of Nice there was some disagreement about this practice, and therefore that Council made a Canon to bring all Churches to a uniformity in this matter. Because there are some who *kneel* on the Lord's day, and in the days of Pentecost, that all things may be uniformly performed in every Parish or Diocese, it seems good to the Holy Synod, that prayers be made to God *standing*. After this, *St Hilary* speaks of it again as an Apostolical practice, neither to fast, nor worship,

'*kneeling* on the Lord's day, or the fifty days between Easter and Pentecost. Epiphanius says, that on the appointed days they prayed *kneeling*, but during the whole fifty days of Pentecost they neither fasted, nor *kneeled*. St Jerome reckons it among the traditions of the universal Church, neither to fast, nor *kneel*, on the Lord's day, or Pentecost. St Austin is a little doubtful as to the practice of the Church universal, but he assures us, that as far as he knew, all Churches in Africa forbore fasting, and prayed *standing*, and sung Hallelujah at the Altar every Lord's day, and all the days of Pentecost, in token of our Saviour's resurrection. We find the same in St Basil, who derives it from Apostolical practice. And Cassian testifies of the Egyptian Churches, that from Saturday night to Sunday night, and all the days of Pentecost, they *neither kneeled*, nor fasted. And in another place, he gives the reason of this, because *kneeling* was a sign of deep repentance and mourning, which they omitted on those days out of respect and reverence to our Saviour's resurrection. Hence it was, that the Author of the Constitutions makes it one of his Apostolical orders, that all men should pray three times, or three prayers on the Lord's day *standing*, in memory of Him who rose the third day from the dead. And from hence, came that usual form so often mentioned by St Chrysostom, and others, of the Deacon's calling upon the people in prayer, *Ὁρθῶς τῷ κυρίῳ καλῶς*, Let us *stand* upright with reverence and decency; alluding to the posture then commonly used in prayer on the Lord's day. How long this custom continued in the Church, is not easy to determine: but we may observe it to be mentioned by Martin Bracarenensis in the sixth century, and the Council of Trullo in the seventh century, and the third Council of Tours in the time of Charles the Great.....At other times *kneeling* was the most common and ordinary posture of devotion. This may be concluded from the former exception of the Lord's day and Pentecost from this posture; for that implies, that at other times they used a different posture in their addresses to God. This was the usual posture of their ordinary Morning and Evening Service on the weekly days, and on the stationary or fast days, which were called stationary days, not from their standing at prayer, but from their continuing and prolonging the exercise, in imitation of the military stations. The only difference between these days and the Lord's day was, that on the Lord's day all prayers were performed *standing*, but on other days some were said *standing*, some *kneeling*..... Cassian says the people performed their private prayers *kneeling*, and then rose up to the Minister's Collect or prayer, in which all joined *standing*. This is to be understood of their prayers on ordinary days, and not of the Lord's day, on which (as we have seen before) all their prayers were performed *standing*.....I only note, that though these two postures of prayer were very indifferent in their own nature, yet it was always esteemed an instance of great negligence, or great perverseness, to interchange them unseasonably one for the other; that is, to pray *kneeling* on the Lord's day, when the Church required *standing*; or *standing* on other days, when the rules and custom of the Church required men to *kneel*. And therefore, as the Canons of Nice and Trullo reflect upon those who were superstitiously bent upon *kneeling* on the Lord's day; so others, with equal severity, complain of the

'remissness and negligence of such as refused to *kneel* at other times, when the Church appointed it. It is a very indecent and irregular thing, says Cæsarius of Arles, that when the Deacon cries out, "Let us bend the knee," the people should then stand erect as pillars in the Church. These were but small observations in themselves, but of great consequence, we see, when done perversely, to the scandal and disorder of the Church, whose great rule in all such cases is that of the Apostle, "Let all things be done decently and in order."—*Antiq. of the Christian Church*. B. xiii. c. 8. §. 3, 4.

DR. HOOK says:—"The practice of *Kneeling* in Confession, in prayer, and in adoration, is of great antiquity; a reference to it being apparently made in Isaac's blessing, on Jacob (*Gen.* xxvii. 29.),—Compared with his brother's subsequent conduct (*xlii.* 6.); and with the edict of Pharaoh "bow the knee" (*xli.* 43.); and, again, in the Second Commandment. (*Ex.* xx. 5.) David says, "Let us worship, and bow down, let us kneel before the Lord our Maker." (*Ps.* xcv. 6.) "We will go into his tabernacle, and fall low on our knees before his footstool." (*cxvii.* 7.) Solomon "kneeled on his knees" before the Altar of the Lord, with his hands spread up to heaven. (*1 Kings* viii. 54.) Ezra fell upon his knees, and spread out his hands unto God, and made his confession. (*Ezra* ix. 5—15.) Daniel "kneeled upon his knees three times a day, and prayed as he did afore time." (*Dan.* vi. 10.) The holy martyr Stephen "kneeled down, and cried with a loud voice" praying for his murderers. (*Acts* vii. 60.) So Peter "kneeled down, and prayed," (*Acts* ix. 40.) and also St. Paul. (*Acts* xx. 36. xxi. 5.). That the posture was a customary one may be inferred from the conduct of the man beseeching Christ to heal his son (*Matt.* xvii. 14.), and of the rich young man (*Mark* x. 17.), as also of the leper (*Mark* i. 40); but the example of our blessed Lord himself, who, though without sin, yet "kneeled down" when he prayed, (*Luke* xxii. 41.), cannot but recommend the practice to every devout worshipper. Some of the early Christians so frequently used this posture of humility, as visibly to wear away the floor on which they kneeled; and Eusebius says of St. James, that he had, by the continual exercise of his devotions, contracted a hardness on his knees, like that on the knees of camels. The practice was altogether so common, that, prayer itself was termed, *κλίσις γονάτων*.—"bending the knees." It is to be noticed, however, that the primitive Christians, out of a peculiar regard for the Lord's day, and the joyful season between Easter and Whitsuntide, did, (with the exception of the penitents, who were denied this privilege) then perform their whole devotions *standing*, instead of *kneeling*: and this custom was confirmed by the Council of Nice, for the sake of uniformity. It was from this circumstance, probably, that the Ethiopic and Muscovitish Churches adopted the attitude of *standing*, generally; a custom which they continue to this day."—*Church Dict.* 6th edit..

The REV. W. G. HUMPHREY observes:—"Kneeling appears to be regarded among all nations as the appropriate attitude of supplicants. Though not prescribed in the Mosaic Law, it was probably the practice of the Jews from the most ancient times. The earliest mention of it in Scripture is *Ps.* xcv. 6. It is

'especially mentioned that Solomon knelt at the dedication of the Temple (1 *Kings* viii. 54). See also *Isai.* xlv. 23; *Dan.* vi. 10. This posture was used by our Lord (*Luke* xxii. 41.); by his disciples (*Acts* vii. 60; ix. 40; xx. 36.); and by the early Christians in general, except on Sundays, and in the interval between Easter and Whitsuntide, at which times they testified their joy by standing at the public prayers of the Church.....The custom of *standing* at these seasons may be traced as high as Irenæus, who derives it from Apostolical authority.' (p. 106.)—*On the Book of Com. Prayer.*

REV. J. JEBB, speaking of *kneeling* at Prayers, remarks—'During this (the Confession), and all other Prayers, the lay members of most *Choirs* deliberately *sit down*; a practice diligently followed by the majority of the Congregation.....they ought to be reminded of the Rubric, as obligatory on them, were even all religious feeling wanting.....No excuse can be offered for such irreverence.....It would be well to recur to the ancient construction of the Stall-desks, which were extremely low, so that their occupants during the Prayers were obliged to *kneel down*... The present custom of boxing up the Stalls with high wainscotted desks, encourages a half lolling posture between standing and kneeling, which is only one degree less irreverent than *sitting*.' (p. 252.)—*Choral Service.*

Amen.

31.—The '*Amen*' here is to be said by both Minister and People: and it is laid down as a rule by *Bisse*, *Wheatley*, and others, that where it occurs in the Liturgy in Roman type, like the text to which it is appended, it is to be said by the Officiating Minister as well as by the Congregation: but where it is printed in *Italics* it is to be repeated by the People only. There are, however, differences of opinion on this point, which will be discussed when we arrive at the *Rubric* following "The Absolution" bearing especially upon the use of the '*Amen*.'

The Absolution.

32. After the Confession of a penitent and contrite heart we are taught by the Gospel to hope for the 'forgiveness of our sins;,' hence the introduction here of '*The Absolution*.' It was first inserted, like the previous portion of the Morning Prayer, in the *second* Liturgy of Edward VI. in 1552, and was headed:—

"*The Absolution to be pronounced by the Minister alone.*—1552. (KEELING.)

But at the *Hampton Court Conference* in the time of James I. A. D. 1604, exception was taken against the word '*Absolution*' as being too Popish; consequently, the Rubric was amended, and read as follows:—

'The Absolution or Remission of Sins, to be pronounced by the Minister alone.' 1604.—(KEELING).

At the *final Revision* of the Book of Common Prayer at the Savoy Conference in 1662 (*temp.* Charles II.), the Presbyterian Divines strongly urged that the word '*Priest*' should be expunged from the Liturgy, and its place everywhere supplied by '*Minister*.' But the Bishops considered it essential that the functions of the Priest and Deacon should not be confounded by the adoption of so general a term as '*Minister*.' To maintain the distinction, therefore, they peremptorily retained the word '*Priest*'; and in this very Rubric substituted '*Priest*' for '*Minister*,' in order to point out that the '*Absolution*' was not to be pronounced by a *Deacon*: thus—

¶ '*The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.*' (1662).—Present Book of Common Prayer.

In the '*Alterations*' proposed by the Royal Commissioners in A. D. 1689., the comment upon this Rubric runs thus:—

'The words "*or Remission of sins*" struck out; and the word

* In the SCOTCH LITURGY of 1637. (*temp.* Charles I.), the Rubric assumed this form:—

'The Absolution or Remission of Sins to be pronounced by the Presbyter alone, he standing up and turning himself to the People, but they still remaining humbly upon their knees.'—(KEELING).

In the AMERICAN LITURGY the Rubric runs:—

"The Declaration of Absolution, or Remission of Sins, to be made by the Priest alone, standing; the People still kneeling."

And after giving the form, as in our Morning and Evening Prayer, it annexes the other from the Communion Service, headed by the Rubric, "*Or this.*"

"*Priest*" altered to "Minister." But the latter word is struck out, and the original word "*Priest*" restored, being noted "*set*" above.*—(*Printed by order of the House of Commons. June 2. 1854.*)

33.—A question has been raised whether this 'Absolution' is *declarative* merely, or *authoritative*? Whether, that is, it simply declares the terms upon which God pardons sinners; or whether the pronouncing of the Absolution actually conveys pardon to all who conform to the terms prescribed. We find that the original form, in the Sarum, and Bangor, Uses, was *precatory*; and not only so, but with the Confession *interlocutory* between Priest and People. (MASKELL'S *Anc. Lit.* p. 10.). This formula gave way in the minds of the Revisers of the Liturgy of 1552 to the authoritative example employed in the foreign Service Book of *A' Lasco* (CARDWELL'S *Two Prayer Books*, &c. note. p. xxxii.); which they preferred as more suitable to remove from the notions of the people the necessity of *private* confession and absolution.

The introductory words of our own formulary sufficiently explain the nature of the authority vested in the Minister, as we may gather from Dean Comber, who thus paraphrases it:—"Know 'ye, therefore, that *we* *are authorized* in God's Name to bring to such *this message of absolution.....and by virtue of the* *power, and in obedience to the command, given us by* *God, we do now proclaim, &c.*"

34.—Some writers distinguish three forms of Absolution in the Liturgy, which they describe as being, 1st, by *declaration*, as here; 2nd, by *prayer*, as in the Communion Service; and 3rd, by *commission*, as in the Service for the "Visitation of the Sick."

* In the SCOTCH LITURGY, in the place of—"power and commandment to His Ministers," we find "*power and commandment to the Presbyters of His Church, the Ministers of His Gospel, to declare,*" &c.; and instead of "*He pardoneth,*" &c., we read, "*The same Almighty God pardoneth,*" &c.

It is hardly necessary to argue for this distinction, for let them be as they may, they can avail nothing without the ratification of the Supreme Being on the one part, and the true penitence of the suppliant on the other.

With regard to the Ministerial function, however, in this matter, we may simply state that Scripture affirms most indisputably that our Saviour invested the Apostles with the power of '*binding and loosing*,' (as in *Matt.* xvi. 19; xviii. 18; *John* xx. 23.); and that the Apostles actually exercised this power, (as in *Acts* ii. 38; *2 Cor.* ii. 10.); and not only so, but that they conferred a like power upon their successors, (as in *Gal.* vi. 1; *James* v. 14, 15; see also *Matt.* xxviii. 20.).

We will now quote a few authorities confirmatory of our remarks.

HOOKE (ob. 1600) says:—'The sentence of Ministerial *Abso- lution* hath two effects: touching sin, it only declareth us freed 'from the guiltiness thereof, and restored into God's favour; but 'concerning right in sacred and divine mysteries, whereof through 'sin we were made unworthy, as the power of the Church did 'before effectually *bind* and retain us from access unto them, so 'upon our apparent repentance it truly restoreth our liberty, '*looseth* the chains wherewith we were tied, remitteth all whatso- 'ever is past, and accepteth us no less returned than if we never 'had gone astray.'—*Eccl. Polity.* Bk. vi. p. 332.

BP. COSINS (ob. 1672) observes:—'Non est igitur potestas 'peccata suo arbitrio remittendi (quod tantum jus Christo homini 'concessum est) sed *annunciandi* veniam, quæ Nathani etiam ad 'Davidem, et prophetis aliis mandata fuerat.'—*Add. Notes* to NICHOLL'S *Book of Com. Prayer.*

BP. SPARROW (ob. 1685) states that:—'This *Absolution* is an 'act of *authority*, by virtue of a power and commandment of 'God to his Ministers, as it is in the preface of this Absolution. 'And as we read in *St. John* xx.—"Whosoever sins ye remit, they 'are remitted." And if our confession be serious and hearty, this 'Absolution is as effectual, as if God did pronounce it from heaven. 'So says the Confession of Saxony and Bohemia, and so says the 'Augustine Confession; and, which is more, so says St. Chrysostom 'in his 5th *Hom.* upon Isaiah.....The same says St. Gregory. '*Hom.* 26.....St. Augustin, and Cyprian, and generally all an- 'tiquity, say the same; so does our Church in many places, parti- 'cularly in the form of Absolution for the Sick. But above all, 'holy Scripture is clear (*St. John* xx. 23.). Which power of re- 'mitting sins was not to end with the Apostles, but is a part of the

'ministry of reconciliation, as necessary now, as it was then, and therefore to continue as long as the ministry of reconciliation; that is, to the end of the world. (*Eph. iv. 12, 13.*). When therefore the Priest absolves, God absolves, if we be truly penitent..... To doubt of the effect of it (supposing we be truly penitent, and such as God will pardon) is to question the truth of God: and he, that under pretence of reverence to God, denies or despises this power, does injury to God in slighting his commission, and is no better than a Novatian, says St. Ambrose. (*l. 1. de Penit. c. 2.*)—(*Rationale*, p. 11)..... 'In which Form soever of these the Absolution be pronounced, it is in substance the same; an act of authority by virtue of Christ's commission, effectual to remission of sins in the Penitent.' (*p. 16.*)—*Rationale*.

DEAN COMBER (*ob. 1699.*) says:—'Since our Lord hath endued his ambassadors with the ministry of reconciliation (2 *Cor. v. 18.*), they can never have a more proper occasion to exercise it than now. Sin is compared to a bond, (*Acts viii. 23; Prov. v. 22.*), because it binds down the soul by its guilt and power, and hinders it from free converse with God, yea, makes it liable to eternal condemnation; but Jesus came to unloose these bonds (*Isai. lxi. 1.*); and actually did so to divers, when He was upon earth, and left this power to his Apostles and their successors, when He went to heaven; and this unloosing men from the bond of their sin is that, which we properly call "Absolution," and it is a necessary and most comfortable part of the Priest's office.'—(Quoted in MANT'S *Book of Com. Prayer* in loco.)

NICHOLLS (*ob. 1712.*) says:—'The Absolution, here enjoined to be pronounced by the Minister, does consist of three parts: First, the absolving form contained in these words, *The Almighty God pardoneth and absolveth all them that truly repent, and unfeignedly believe his Holy Gospel*: secondly, a declaration both of the authority, the Ministers of Christ are vested with for this purpose, and of the conditions required to make it take effect. And lastly, a prayer to God for His grace, thereby to attain to such of those qualifications that we may be wanting in. As to the form, we may take notice, that the form used by the Romish church is avoided, which was.—*Ego absolvo te ab omnibus peccatis tuis in nomine Patris, Filii, et Spiritus Sancti, Amen.* "I absolve thee from all thy sins, in the name of the Father, Son, and Holy Ghost, Amen." In OTHOBON'S Injunctions we find the form to be, *Ego te à peccatis tuis autoritate quâ fungor absolvo*, which *Johannes de Athona*, glossing upon, explains, or rather gives the form used in his time, i. e. in the reign of Edward I. A. D. 1290. *A peccatis istis mihi per te jam confessis, et aliis de quibus non recordaris, autoritate Dei Patris Omnipotentis et Apostolorum Petri et Pauli, ac officii mihi commissi, te absolvo.* "I absolve thee from the Sins which thou hast confessed to me, and from all other which thou dost not remember, by the authority of God the Almighty Father, and the Apostles Peter and Paul, and that of the office entrusted to me." In all which forms, you may observe, that the Priest pronounces the Absolution as from himself, judicially and authoritatively, in the first person, "I absolve:" which our Church has changed into "Almighty God pardoneth." Not that our Church absolutely condemns forms

of Absolution, which run in the first person, she having enjoined one of that kind, in the office for the Visitation of the Sick: but, as that is only at the desire of the sick persons, on a special Confession of their sins, and upon a very extraordinary occasion, so she thinks the *declarative* form more proper for daily use, as being less liable to the exceptions of those, who would be apt from thence to accuse the Clergy, of aggrandizing their own office, by so frequently repeating the power which they are vested with. Whereas, the Popish forms run in absolute terms, without conditions, our Absolution is pronounc'd as limited to such as "truly repent," i. e. who are under hearty sorrow for sin, and are fully resolv'd upon amendment; and not such as are only "attrite," in the Romish phrase, i. e. have some faint wishes to be good; which persons, in the Romish Church, are allowed the benefit of Absolution, *Con. Trident. Sess. 4. cap. 4.* The words "unfeignedly believe his Holy Gospel," are added, because *repentance and remission of sins* are preached only in Christ's name (*Luke xxiv. 47.*) Besides, the wisdom of our Church is remarkable, in putting both these qualifications together; one of which, being either omitted in the Absolution form used by some in other Reformed Churches; or faith in its general signification, being alone mention'd as a qualification for it, has given occasion to the Papists to revile them for Solifidianus. *Calvini forma* (says Bellarmin. de Pœn. Lib. 3. cap. 2.) *est, remittuntur tibi peccata, si credis.* Besides the form of Absolution, the Church here vouches the authority and command by which the Minister pronounces the Absolution, which is, that of God Almighty, made known to us in his Holy Word; and the place pointed at is principally that of *St John*, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," *John xx. 23.* Whereby a power of Absolution was for ever vested in the Apostles, and the Ministers of the Gospel, who were to succeed after them.'—*Book of Com. Prayer* in loco.

WHEATLY (*ob. 1742.*) says:—Whether this be only a *declaration* of the condition or terms, whereupon God is willing to pardon sinners; or whether it be an *actual conveyance* of pardon, at the very instant of pronouncing it, to all that come within the terms proposed, is a question that is often the subject of dispute. With the utmost deference therefore to the judgment of those who are of a different opinion, I beg leave to declare for the last of these senses: not that I ascribe any *judicial* power or authority to the Priest to determine the case of a *private* man, so as to apply God's pardon or forgiveness directly to the conscience of any *particular* or *definite* sinner:....nor do I suppose that the Priest, when he pronounces this form, can apply the benefit of it to whom he pleases; or that he so much as knows upon whom, or upon how many, it shall take effect: but all that I contend for is only this, viz. that since the Priest has the *ministry of reconciliation* (*2 Cor. v. 18, 19.*), committed to him by God, and hath both *power and commandment* (as it is expressed in this form) *to declare and pronounce to his people, being penitent, the absolution and remission of their sins*; therefore, when he does, by virtue of this power and commandment, declare and pronounce such absolution and remission regularly in the Congregation; those in the Congregation *that truly repent and unfeignedly believe God's*

'*holy Gospel*, (though the Priest does not know who or how many they are that do so,) have yet their pardon conveyed and sealed to them at that very instant through his Ministration; it being the ordinary method of God with His Church, to communicate His blessings through the ministry of the Priest....I am sensible that this is carrying the point higher than many that have delivered their judgments before me. Even the learned translator of St Cyprian's works, who contends that this is an *authoritative* form, yet explains himself to mean nothing more by *authoritative*, than that it is "an act of office warranted by God, and pursuant to the commission which the Priest hath received for publishing authoritatively the terms of pardon at large and in general, and then for pronouncing by the same authority, that when those terms are fulfilled the pardon is granted." But this explanation seems only to make it an *authoritative declaration*, and not to suppose..... that it is an *effective* form, conveying as well as declaring a pardon to those that are duly qualified to receive it...This form is expressly called by the rubric, *The Absolution or Remission of Sins*. It is not called a *Declaration of Absolution*, as one would think it should have been, if it had been designed for no more; but it is positively and emphatically called *THE Absolution*, to denote that it is really an absolution of sins to those that are entitled to it by repentance and faith....Again, the term used to express the Priest's delivering or declaring it, is a very solemn one: it is to be *pronounced* (saith the Rubric) *by the Priest alone*. A word which signifies much more than merely to make known, or declare a thing: for the Latin *pronuncio*, from whence it is taken, signifies properly to pronounce or give sentence: and therefore the word *pronounced*, here used, must signify that this is a sentence of absolution or remission of sins, to be authoritatively uttered by one who has received commission from God....But, secondly, the design of the Church in this place is, not only to exhort the Congregation to repentance, by *declaring* to them that God will forgive and pardon their sins when they shall repent, but also to *convey* an instant pardon from God, by the mouth of the Priest, to as many as do, at that time, *truly repent, and unfeignedly believe his holy Gospel*; seems evident from the former part of the absolution, where the Priest reads his commission before he executes his authority....Since the Church has directed the Priest to make known to the people, that God has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins; it is very reasonable to suppose that, when in the next words, the Priest declares that God pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel, he does, in the intent of the Church, exercise that power, and obey that commandment, which God has given him....The absolution and remission of sins, which the Priest here declares and pronounces from God, is declared and pronounced to his people *being penitent*, i. e. to those who are penitent at the very time of pronouncing the Absolution. For as to those who are *impenitent*, the Priest is not here said to have any power or commandment relating to them; they are quite left out, as persons not fit or proper to have this commission executed in their behalf. From all which it is plain, that this Absolution is more than declarative, that it is truly effective; insuring and conveying to the proper subjects thereof the very absolution or remission itself. It is

'as much a bringing of God's pardon to the penitent member of Christ's Church, and as effectual to his present benefit, as an authorized messenger bringing a pardon from his sovereign to a condemned penitent criminal, is effectual to his present pardon and release from the before appointed punishment.' (p. 114—119)—*Rat. III. of Book of Com. Prayer.*

WALDO says:—"If the promise of divine assistance and protection made to the Apostles was to extend in some degree to their successors in all after ages, so certainly was the commission likewise, to which that promise was annexed. A very material part of which commission is the power of remitting sins, or absolving, mentioned by St. John. Upon the whole, the Church of England, wisely guarding against the errors of the Church of Rome, on the one hand, and against those of such as have hastily gone into the contrary extreme on the other; and appealing to Scripture for the truth of her doctrine; maintains, that some power of absolving or remitting sins, derived from the Apostles, remains with their successors in the ministry; and accordingly, at the ordination of Priests, the words of our Saviour, on which the power is founded, are solemnly repeated to them by the Bishop, and the power at the same time conferred. We do not pretend it is in any sort a discretionary power of forgiving sins: for the Priest has no discernment of the spirits and hearts of men as the Apostles had; but a power of pronouncing authoritatively, in the name of God, who has committed to the Priests the "ministry of reconciliation," His pardon and forgiveness to all true penitents and sincere believers. That God alone can forgive sins, that He is the sole author of all blessings, spiritual as well as temporal, is undeniable: but that He can declare His gracious assurance of pardon, and convey His blessings to us, by what means and instruments He thinks fit, is no less certain. In whatever way He vouchsafes to do it, it is our duty humbly and thankfully to receive them; not to dispute His wisdom in the choice of those means and instruments; for in that case, "he that despiseth, despiseth not man, but God."—(quoted in MANT'S *Book of Com. Prayer* in loco.)

SHEPHERD (*ob.* 1805.), says:—"The propriety of introducing the Absolution in this part of our Daily Service is acknowledged without reserve by Calvin, whose immense learning, and extraordinary abilities, no one will dispute. This distinguished instrument of the Reformation, who was not remarkable for his partiality to the Reform made in England, delivers here the opinion of his colleagues as well as his own. "We are every one of us," says Calvin, "ready to admit that after a general confession, to subjoin some signal promise which may excite hope of pardon and reconciliation, is a very useful and beneficial practice.—And from the very beginning I was desirous of adopting this method, but I yielded too easily to the apprehensions of others." (CALVIN *Respon. de Eccl. Rit.* p. 206. edit. *Amsterdam* 1668.)... Upon the authority of Almighty God, who avows himself the pardoner of iniquity, transgression and sin, (*Exod.* xxxiv. 7.), and who for the confirmation of our hope has sworn by Himself, that He desireth not the death of a sinner, but rather that he may be converted and live, (*Ezek.* xxxiii. 11.),

'the Minister of the Gospel pronounces this absolution. The Priests, as the messengers of Christ, are commanded to restore them that fall, (*Gal. vi. 1.*); to comfort the feeble-minded, (*1 Thess. v. 14.*).... That no sinner may despair of mercy, or be discouraged from applying to God for forgiveness, the Priest, by virtue of the commission so often repeated in the Gospel, assures the Congregation, that all penitent believers are loosed from the chains of their sins; that their guilt is absolved, and its punishment remitted.... The Priest does not absolve in his own name. He simply promulgates the terms of pardon, granted by the Father of our Lord Jesus Christ. That this may be misunderstood by none, is probably one reason, for which our form repeats the nominative case. "He," that is, *Almighty God* "pardoneth and absolveth," &c.' (*p. 58—57.*).—*Eluc. of Bk. of Com. Pr.* vol. i.

The REV. P. FREEMAN states that:—"While our Morning and Evening Absolution is distinctly traceable to the old Prime and Compline form, it is no less plain that it differs from it in the mould into which the absolving part is cast: the whole form being throughout a *prayer* or *desire*; while the significant part of ours is an *announcement* or *declaration*' (*p. 313.*)... 'The most important point is the authoritative pronouncement of pardon based on Christ's promise to His Ministers that His Father in heaven would ratify their acts of this kind. For there is a plain and unquestionable allusion, in the words, "that your sins are forgiven in heaven by God the Father," to *St Matt. xviii. 18, 19*: "whatsoever ye shall bind &c.....of my Father which is in heaven." Mr. Freeman then refers to the view entertained by *Comber*, and others, as to the construction of the Absolution, adding:—"According to them, there is first the opening of the ministerial commission, "Almighty God.....who hath given power," &c.; equivalent merely to the assertion that "God hath given such power," &c. Next, a solemn exercise of this power towards all present and duly qualified persons, (compare *A Lasco's*, "To all of you, I say, who are thus minded, I declare,") 'by a Minister understood to be so commissioned; and then, lastly, follows the wish or recommendation already illustrated out of the old forms, on the subject of persevering repentance.' (*p. 314.*)..... The author next adverts to the preference given to the foreign form instead of following the more ancient precatory model.—'The reason of the change probably was, that they (*the Revisers*) desired to give to the *public daily* Absolution that form which would most completely adapt it for superseding, in all ordinary cases, *private* confession and absolution. The particular thing which would need in the first place to be set forth for the satisfaction of persons accustomed to that practice hitherto, was that the Divine pardon was capable of being effectually, and sufficiently, conveyed to all truly penitent persons confessing their sins to God ("to His people being penitent,") through the public ministrations of a duly commissioned order of ministers; without insisting on that private laying open of the heart to man which had hitherto been deemed necessary. The preamble then of our form of Absolution was designed, as it should seem, as a protest against a favourite opinion with Roman canonists, that public Absolutions do not reckon for much, or are applicable only to venial sins. And it was only a natural sequel to this, that the absolving formula should take the authoritative and

'declaratory, not the precatory form. For that was exactly the distinction as to form between the public and private Absolutions then in use' (p. 315)..... 'There is not the slightest appearance, in the most ancient rituals, of the dependence of man, as a condition of the Divine forgiveness, upon the entire privacy of his fellow-man, as to the state of his heart. The ancient view manifestly was that which speaks in the absolutionary form which we have been considering; viz. that while the message of pardon has from the beginning been committed to mortal lips, the bestowal of it by them was meant to be free as the breath of heaven itself. It is therefore committed to them that they may fling it abroad not jealously narrow and husband its application. The lightest word spoken in His Master's Name by such a duly commissioned ambassador, is with power, his every prayer for his fellow-men has a peculiar promise of being accepted and ratified. Whether this ministrations of his be public or private, whether in the form of a desire, a petition, or a declaration, matters nothing to its efficacy; for, in all forms alike, it waits on the same heavenly ratification. All that is needed is that there be fit, i. e. truly repentant recipients of it; that secured, wheresoever it touches, it blesses and heals.' (p. 316.—) *Principles of Divine Service*.... This Author adds in a smaller Treatise:—'On hearing this gracious declaration—(which, at the least, can be none the worse for coming through mortal lips, any more than it is for being written or printed with human hands, and which may be proved to be specially committed to Apostolically ordained Ministers for the comfort of the Church)—it is no time to cavil or dispute, but rather to be careful to receive the words with the same gladness as if we heard Christ Himself pronouncing them, believing that according to our faith it will be to us,' (p. 15).—*Plain Directions for using the Morn. and Ev. Services*.

The REV. W. G. HUMPHRY observes:—'It is scarcely correct to assert, as *Wheatly* has done in his Treatise on the Common Prayer, that this form of Absolution is "a conveyance of forgiveness." It is a declaration on the part of God's Minister, that God forgives those that truly repent. And it cannot but be consolatory to the penitent sinner, to hear such an assurance repeated, by one who has authority to so do. But he is not more forgiven after the Absolution than he was before it. Otherwise the omission of the Absolution which takes place when a *Deacon* officiates, would be a most serious loss to the Congregation.' (p. 110).—*Hist. and Explan. Treatise of the Book of Com. Prayer*.

The REV. J. JEBB observes:—'As *Deacons* are not permitted to pronounce the Absolution, they sometimes take upon themselves an unauthorized liberty, of substituting for it a Prayer from the Communion. And this is suffered even where one or more *Priests* are officially present. Whatever rules may be observed as to the division of the Service, it is, to say the very least, but decent that one of the *Priests* present should always pronounce the Absolution, when a *Deacon* performs the rest of the Office of Morning or Evening Prayer.' (p. 253).—*Choral Service*.

The REV. W. PALMER remarks:—'The sacerdotal benediction of penitents was in the earliest times conveyed in the form of a

'prayer to God for their *Absolution*; but in after-ages different forms of benediction were used, both in the East and West. With regard to these varieties of *form*, it does not appear that they were formerly considered of any importance. A benediction seems to have been regarded as equally valid, whether it was conveyed in the form of a petition or a declaration, whether in the optative or the indicative, whether in the active or the passive voice, whether in the first, second, or third person. It is true that a direct prayer to God is a most ancient form of blessing; but the use of a precatory, or an optative form, by no means warrants the inference, that the person who uses it is devoid of any divinely instituted authority to bless and *absolve* in the Congregation of God. Neither does the use of a direct indicative form of blessing or *Absolution* imply any thing but the exercise of an authority which God has given, to such an extent, and under such limitations, as divine revelation has declared.' (p. 242.). — *Origines Liturgicæ*. Vol. 1.

BY WHOM PRONOUNCED.

¶. "To be pronounced by the Priest alone."

35.—The *Absolution*, as the Rubric directs, is "to be pronounced by the Priest alone;" and this injunction excludes the *Deacon* from proclaiming it, as well as the Choir and People from joining in its enunciation.

With regard to the *Deacon*, it was not contemplated at the time of the compilation of the Liturgy, that he would be deputed to perform by himself alone the Morning, or Evening, Prayer; and, therefore, no exception was made in the Rubric of that time. When, however, the paucity of duly qualified Priests, consequent upon the increase of Protestant Churches and Congregations in the reign of Elizabeth (about 1559), called for the assistance of *Deacons*, and even *Lay-Readers*, then they were permitted to perform Divine Service, but yet were forbidden to pronounce any forms belonging to the Priestly Office. This we may gather from the subscription made by 'Readers' when appointed to their function. (see page 255. Vol. A. 2nd edit.) This was pointedly laid down in the last Review of the Book of Common Prayer (in 1662), by the introduction of the word '*Priest*' into the Rubrics of those formulæ where the term '*Minister*' had been previously employed.

36.—On arriving, therefore, at the ‘*Absolution*,’ the Deacon should pass on to the ‘*Lord’s Prayer*,’ and by no means introduce into the place of the ‘*Absolution*’ any Collect, or other Prayer. And should an *Officiating Priest* canonically attired be present, either in his place in the Choir (or Chancel), or at his more modern position at the Communion-Table, it will devolve on him to pronounce ‘*The Absolution*,’ the Deacon continuing at the Reading Desk, kneeling.

As we have spoken very fully on this subject, when treating on the “*Disqualifications in the Office of Deacon*” in Vol. A. We will here merely quote a few authorities, in addition to those we have already cited in the Volume referred to, in confirmation of the view we have just advanced.

37.—As respects the *People*, it may be remarked that the word ‘*alone*’ in the Rubric applies especially to them, and was introduced to restrain the usage, which had before prevailed, of the Choir and People repeating the Confession and Absolution interchangeably with the Minister, as may be seen in the old Breviaries of Sarum, Bangor, and others. The Congregation, therefore, are to remain quiet, and continue kneeling. We now add a few opinions :—

L’ESTRANGE (*cir.* 1659—90) observes :— ‘It is appointed to the Minister *alone* to pronounce it, which word *alone* hath here a double import; 1st, in relation to the public use of the Morning Service in the Church, where it implieth that the People must not in this, as in their antecedent Confession, say after the Minister, but leave it to be pronounced by him *alone*. Its 2nd relation is to the private, for you must know that Morning and Evening Prayer were not in their original designation intended by our Reformers, as only peculiar to Church assemblies, but as well appointed for the service of God in private families; this is evident by ancient Primers set forth which are composed of those services, and were designed to be, not only lessons for children to be initiated into letters by, but also as helps for devout people in the performances of familie duties, as is evident by the injunction præmial to them. Now lest in the private exercises of piety the people or laity ignorantly should rush into the Priestly Office, this caveat is entered by the Church, declaring that *the Minister alone*, and no lay man, ought then to officiate. (p. 75.)—*Alliance of Divine Offices*.

DR. BENNET (*ob.* 1708.) remarks:—‘It must be pronounced by the Priest *alone*, without the people’s pronouncing it also, as they did the Confession immediately preceding. But the word *Priest* does in this place signify, not one that is in Priest’s Orders, as we generally speak; but any Minister that officiates, whether Priest or Deacon. For if the word *Priest* must necessarily be restrained to signify a person in Priest’s Orders; then a Deacon must not say the Minister’s part in the Versicles after the Lord’s Prayer, nor the former verse of the Doxology, nor *Praise ye the Lord*, nor diverse other parts of the Liturgy, which no body questions, but that a Deacon may say. For all these particulars are expressly commanded to be said by the Priest. But it must be observed, that the word *Minister*, and the word *Priest*, are in this and other Offices used promiscuously. For instance, after the Minister has been commanded to say the Lord’s-prayer, there follows this Rubric, *Then likewise he* (*viz.* the Minister) *shall say*, &c. And then the Minister’s portion is distinguish’d by the word *Priest*. So that if a Deacon may read the Morning Prayer, he is then a Priest in that sense in which the word is here us’d; because he is the Minister, or person that officiates. And consequently a Deacon may pronounce this form of Absolution, there being nothing in the form itself, but what he does in effect say in reading the Sentences, and in the ordinary course of his preaching...The Church enjoins, and the nature of the thing requires, that this form of Absolution should be pronounc’d by none but the Minister, the people not bearing any part therein. ‘Tis the people’s business, therefore, not to run over the form by themselves, or to speak it even mentally together with the Minister, but only to listen to the Minister whilst he speaks it, and reverently to hear it. ‘Tis the declaration of God’s Will made to them by the Minister; and therefore they are not to make it themselves; but to receive it from him who is commission’d by God to make it. Those persons therefore are greatly mistaken, who mutter over the Absolution to themselves, and thereby confound the beautiful order of our Liturgy.’ (*p.* 27.).—*Paraphrase on Bk. of Com. Prayer.*

DR. BISSE (*ob.* 1731) remarks:—‘The difference of their posture declares the difference of their duty: the Priest being appointed to pronounce it *standing*, as performing an act of authority, in the capacity of God’s ambassador; whilst the people are enjoined to continue *still kneeling*, in token of penitence, and of that humility and reverence, with which they ought to receive the joyful news of a pardon from God.’—(quoted in MANT’S *Book of Com. Prayer* in loco.)

ABP. SECKER (*ob.* 1768) says:—‘Wherever in the Service the Congregation are not directed to speak, but the Minister only, their speaking the same words low, as many persons inconsiderately do, removes only part of the impropriety, and leaves the rest. On this, therefore, and the like occasions, let them remember, that their business is only to hearken and assent with silent reverence: of which reverence, in the present case, continuing on their knees, in token of their humble thankfulness to God, is undoubtedly a suitable expression.’—(quoted in MANT’S *Book of Com. Prayer* in loco.)

SHEPHERD (*ob.* 1805) states:—‘Another sense of the words ‘*Priest alone*’ is, that when the Absolution is read, the People are ‘not to repeat, nor mutter it after the Minister. It is an authoritative address made by him to them; a declaration of ‘God’s will, pronounced by his Messenger, to which it is the duty ‘of the People to listen with reverence.’ (p. 52).—*Elucidation of Book of Com. Prayer.* Vol. I.

The REV. P. FREEMAN says:—‘The old form was said *interchangeably*, with the exception of the last clause, by Priest and people. Now to this there is, I conceive, a clear allusion in ‘the title of the Absolution, “to be pronounced by *the Priest*, “*alone*.” This is very commonly, and without the slightest reason, ‘supposed to design the exclusion of a *Deacon* from saying the ‘Absolution. It is infinitely improbable that the possibility of his ‘doing so ever crossed the Revisers’ minds. It refers, doubtless, in ‘part, as Wheatly, &c., take it, to the preceding Rubric, ordering the ‘Confession to be said by *all*. But it is improbable that it would ‘have been thought necessary to add, in this place only, the word “*alone*,” to the title, “*Absolution, &c., to be pronounced by the ‘Priest*,” but for some risk there was, or was conceived to be, of a ‘misunderstanding. Now such was very likely to arise in the ‘minds of those who knew, and were accustomed to, the old Offices; ‘for there, as has been said, the people (or choir rather) had been ‘used to desire pardon for the Priest, no less than he for them. It ‘would not have comported with the congregational aims of the ‘Revisers to retain the old *choral* interchange of acknowledgments; ‘they therefore expressly provided against the continuance of it by ‘this word in the Rubric.’ (p. 310).—*Principles of Divine Service.*

The REV. W. G. HUMPHRY observes:—‘By the insertion of the ‘word *Priest*, a Deacon is clearly excluded from pronouncing the ‘Absolution. But this insertion only made more clear in the ‘Rubric a restriction which had always been observed in practice... ‘When the Prayer Book was first compiled, it was probably not ‘contemplated that *Deacons* would officiate, and as it was supposed ‘that the Minister would always be in Priest’s Orders, the words ‘*Minister* and *Priest* were used indiscriminately in the Rubric. ‘The word *Minister* was applied to all Orders of the Ministry from ‘very ancient times (e.g. by Tertullian, Cyprian, and St Augustine), ‘and it continued to be so in the middle ages. But it was brought ‘into more common use by the Protestants, as Strype says, ‘because they thought it more proper for the Reformed Clergy, ‘than the word *Priest*; which word had been abused by the ‘Papists, who understood by it not so much a Presbyter of the ‘Church, as one who was a *Sacerdos* or sacrificer, and whose office ‘it was to offer up the sacrifice of the Mass.” Instances of the ‘indifferent use of the two words are still to be found in some of ‘the Rubrics, especially in those of the Communion Service, where ‘the consecrating Priest is occasionally described as the Minister. ‘The office of pronouncing Absolution had always in every age ‘of the Church been limited to *Priests*, except when a man lay ‘dying. The Absolution is to be pronounced by the Priest *alone*; ‘i.e. the people are not to repeat it after him, as they do the ‘Confession. He pronounces it *standing*, because that is the ‘attitude of authority.....The *Deacon*, when he officiates, omits the

'Absolution, and proceeds at once to the Lord's Prayer. Some authorities have sanctioned the practice of the Deacon's saying 'after the Confession the prayer, "O God, whose nature and property, &c." But this practice is not canonical; for the title, "A Prayer which may be said after any of the former," manifestly denotes that the Prayer in question is to be said after any of the 'occasional prayers which precede it.' (p. 108).—*Hist. and Explan. Treatise of the Book of Com. Prayer.*

The REV. F. PROCTER observes:—'At the last Revision, the word *Priest* was substituted for *Minister*;—an alteration which shews the intention of the Church to be, that *Deacons* may read the Prayers, but that one in *Priest's* Orders only may pronounce the Absolution. When a *Deacon* therefore is officiating, and a *Priest* is also present, and in his place in the choir, or according to the present custom, at the Communion Table, the most proper course appears to be, that the *Priest* should stand and pronounce the Absolution, the *Deacon* kneeling in the Desk,—he being, in fact, assistant to the *Priest*, and ready to proceed in leading the people to the next petitions.' But when no *Priest* is present the *Deacon* should continue kneeling after the Confession, and proceed to the Lord's Prayer.'... This Author adds in a *Note*.:—'The present practice arose in Elizabeth's time (1559), from the necessity of supplying some Service to Churches which had no Parish Priest, where not only *Deacons*, but even some Laymen were licensed by the Bishops to read the Service. *Lay-readers* were gradually discontinued, but the public ministration of *Deacons* became a general custom, and was recognized by the Act of Uniformity of Charles II., which ordered (§. 22) that, when any Sermon or Lecture is to be preached, the Common Prayers and Service appointed for that time of day shall be openly read by some *Priest* or *Deacon*.' (p. 189).—*History of the Book of Com. Prayer.*

THE ATTITUDE OF PRIEST AND PEOPLE.

¶ 'By the Priest, alone, standing; the People still kneeling.'

38.—The attitude to be observed by the Officiating Minister, and the Congregation, during the repeating of the 'Absolution' is clearly defined by the Rubric. The Minister *stands*, because he is performing an act of authority, declaring a message from the Almighty God, whose ambassador he is: and where the Reading-Desk is so constructed, he *turns from the People*.

39.—The People *kneel* in token of their humility and gratitude for such a declaration of pardon as they are then receiving.

BP. ANDREWS (*ob.* 1626) remarks:—‘Because he speaks it *authoritative*, in the name of Christ and His Church, he must not kneel, but *stand up*. For authority of Absolution, see *Ezek.* xxxiii. 12; *Job* xxxiii. 13; *Numb.* vi. 24; 2 *Sam.* xii. 13; *John* xx. 23. ‘Because none has received that power but a Priest.’—*Add. Notes* in NICHOLL’S *Book of Com. Prayer*, p. 19.

BP. SPARROW (*ob.* 1685), when speaking of the three different Forms of Absolution in the Liturgy, and of Absolution being pronounced ‘by virtue of a commission granted to the Priest from God,’ adds:—‘which commission, in two of these Forms is expressed, and in the last, viz. that at the Communion, is sufficiently implied and supposed. For the Priest is directed in using this Form, “*to stand up and turn to the People*” (*Rubric* immediately before it). Which behaviour certainly signifies more than a bare Prayer for the people: for if it were only a Prayer for the people, he should not be directed “*to stand and turn to the people*” when he speaks, but to God from the people. This gesture of *standing* and turning to the People, signifies a message of God to the People by the mouth of His Priest, a part of his ministry of reconciliation, a solemn application of pardon to the penitent by God’s Minister, and is in sense thus much, “Almighty God pardon you by me.” (p. 15).—*Rationale*.

DR. BENNET says:—‘The Minister is requir’d to pronounce the Absolution *standing*; because ’tis an act of his authority, in declaring the Will of that God, whose Ambassador he is. The People are requir’d to continue *kneeling*, in token of that humility and reverence, with which they ought to receive the joyful news of a pardon from God.’ (p. 28).—*Paraphrase of Book of Com. Prayer*. A. D. 1708.

WHEATLY (*ob.* 1742), although opposed to BENNET’S arguments touching the pronouncing of the Absolution by a *Deacon*, as we have already shown (in vol. i. p. 73), yet here follows Bennet almost *ipsisimis verbis*; we cite his remark *verbatim* by way of cautioning the reader against placing too much confidence in Wheatly’s originality; the want of which sadly lessens our esteem for his able reasoning generally—Wheatly observes:—‘The Priest is required to pronounce the Absolution *standing*, because it is an act of his authority in declaring the will of God, whose ambassador he is. But the People are to continue *kneeling*, in token of that humility and reverence, with which they ought to receive the joyful news of a pardon from God.’ (p. 121).—*Rat. Ill. of Book of Com. Prayer*.

SHEPHERD (*ob.* 1805) remarks:—‘The Priest is required to pronounce the Absolution *standing*, because standing is the attitude in which a person speaking generally addresses an assembly, and because this *Declaration of Absolution* is an act of sacerdotal authority. The people are to continue *kneeling*, in token of the humility with which they ought to receive the joyful tidings of pardon and absolution from Almighty God, pronounced by the mouth of His Minister.’ (p. 52).—*Elucidation of Book of Com. Prayer* Vol. I.

THE AMEN.

¶ *'The People shall answer here, and at the end of all other Prayers, AMEN.'*—Present Book of Com. Prayer.

40.—At the conclusion of *'The Absolution'* the People are directed by the Rubric to say *'Amen.'* In the previous Liturgies (of 1552, 1559, 1604), the Rubric was simply this:—

'The People shall answer, AMEN.' (1552, 1559, 1604).—KEELING.

But at the last Revision of the Liturgy in 1662, it was directed that *'Amen'* should be said by the People not only here, but *after every Prayer*.

41.—It will be observed that the *'Amen'* is printed occasionally in *Italics*, a different type from the Prayer, or Collect, to which it is appended: a similar distinction of type occurred before the *last* Review of the Prayer Book, prior to which the *'Amen'* was sometimes in Roman letters, while the text was in Old English characters. The object of this difference was, and still is, to denote that the *'Amen'* thus differing is to be uttered *by the People* alone, and by way of response. When the *'Amen'* is of the same character as the text it follows, it is then to be said, either *by the Minister and People* both; or by the Minister alone, or such person only as says the text. In these cases of the repetition of the *'Amen'* by both Minister and People, or by the persons only who utter the text, there was no occasion to make a distinction of type, because the adoption of one kind of type for *text* and *Amen* both, (as in the Confession, Lord's Prayer, Creeds, Doxology, &c.) sufficiently prescribes that whoever repeats the text must not cease till he has uttered the *'Amen.'* In the other instances (as in the Absolution, Collects, and Prayers), the *'Amen'* in *Italics* serves as the *response* of the People; so that, the Minister may either be silent; or use the *'Amen'* mentally; or, if he prefer it, join aloud in its utterance with the Congregation.

As great misunderstanding seems to prevail in Congregations generally, and even among Clergymen, with regard to the repetition of the '*Amen*,' we will illustrate its use more fully; taking as our principle these two established rules:—

I. When the '*Amen*' is in the *same type* as the text to which it is appended, it is to be said by the person, or persons, who utter the text.

II. When the '*Amen*' is in a *different type* from the text, it becomes a *response* by itself, and is to be said by the Congregation.

*According to RULE I:—*When of *like type* with the text.

- (a) The '*Amen*' in the *Confessions, Lord's Prayer, and Creeds*, being of the same type as the text, is said by *both* Minister and Congregation.
- (b) The '*Amen*' at the end of the second clause of the *Doxology* is of the same type as the text, but as that text is a *response*, and pertains to the Congregation to repeat, so therefore the '*Amen*' is to be said by the Congregation as part of that response.
- (c) The '*Amen*' in the BAPTISMAL SERVICES, concluding the two forms of the Administration, "*I baptize thee in the Name,*" &c; the form of Reception into the Church, "*We receive this child,*" &c.; and the *conditional* form of Baptism; being in the same type as the text, is to be said by the Minister *alone*, for the text pertains to him alone.
- (d) The '*Amen*' in the CONFIRMATION SERVICE, closing the words of Administration pronounced by the Bishop, is to be said by the Bishop *alone*, as being part of the benediction.
- (e) The '*Amen*' in the MARRIAGE SERVICE, in the declaration of the Bridegroom on the giving of the ring, is to be said by the Bridegroom *alone*, as forming part of the declaration said by him.
- (f) The '*Amen*' in the Office for the VISITATION OF THE SICK after the Absolution, and after the commendatory Prayer,

"*The Almighty Lord, who is a most strong tower,*" &c., is to be said by the Minister *alone*, as being a portion of the text prescribed to him.

*According to RULE II:—*When of *different* type from the text.

- (g) The 'Amen' in the Absolutions (except in the Absolution in the VISITATION OF THE SICK*), Collects, and Prayers, being in a distinct type from the text, generally in *Italics*, is a *response*, and pertains to the People *alone* to repeat.†
- (h) The 'Amen' after the denunciations in the COMMINATION SERVICE is preceded by the word '*Answer,*' which sufficiently indicates its character, and by whom it is to be repeated.—

42.—Much, however, in this argument is thought to hinge upon the different senses to be ascribed to the word '*Amen*;' and whether it is addressed to God, or to man. *Amen* is evidently a Hebrew word, indicating *truth*, and *faithfulness*; or, adverbially, *truly, certainly, so be it*. After all Prayers, and Collects, it is addressed to God, and implies '*so be it*'; but at the end of the Exhortations, Absolutions, and Creeds, it is indicative of an unfeigned assent to, or belief in, what has been repeated; and, being addressed to man, it answers to, '*so it is*.'

43.—In Cathedrals, &c. and in those Parishes where Divine Service is conducted *chorally*, wholly, or in part, the '*Amen*' is usually *chanted*; this, of course, yet by no means canonically, sets at defiance the rule

* This exceptional printing of the *Amen* to the Absolution in the Office for the VISITATION OF THE SICK, designed to exclude any super-addition from other lips, is thought to be very significant; as marking the peculiar authority here vested in the Priest, and which the Reviewers of the Liturgy recognized by retaining this formulæ in every subsequent Revision of the Book of Common Prayer. (See VISITATION OF THE SICK, *postea*).

† There is one instance, in which the 'Amen' at the close of the Lord's Prayer is printed in the same type as the response of the People; and that is, in the Lord's Prayer in the Litany of the Service Book of 1559; where we find the whole of the last clause in *Italics*—"But deliver us from evil. Amen." (See KEELING. p. 47).

laid down in *par.* 41. with regard to the distinction of type: for in very few, if any, of the Chants which have been written for the Church Services, is the 'Amen' pronounced by the Minister. With regard to the Congregation, however, although objections are often made against the introduction of *Chanting*; yet it certainly appears more devotional for the 'Amen' to be sounded by the People simultaneously, and in harmony, rather than they should leave it unuttered, as is too often the case, as if the 'Amen' was the exclusive property of the 'Parish-Clerk.' Indeed, in some places, particularly where the Parish-Clerk is a deputy under a *Clerk-in-Orders*, this functionary is styled the 'Amen-Clerk.'

44.—At the Lord's Supper it was anciently the custom for the Communicant to pronounce 'Amen' on the receiving of the Bread, and again at the receiving of the Wine. In the *Scotch Liturgy* there is a Rubric to this effect. With us, however, the practice is untenable, as it is not prescribed in our Book of Common Prayer. But of this, we shall speak more fully when we arrive at the Rubrics of the Communion Service.

Let us now cite a few opinions upon the question of the repetition of the 'Amen.'—

L'ESTRANGE writes:—"This word being an index of the People's assent to the preceding prayer, was usually in the primitive Church pronounced by all the People with a loud voice, *ad similitudinem celestis tonitrus* AMEN: *populus reboat*, "The People echo out the Amen like a thunderclap," saith St Hierom. Clemens Alexandrinus relateth a mode remarkable in his time at the pronouncing thereof, "*we raise ourselves upon our tip-toes (for they pray standing) at this last acclamation of our prayers*;" and he assigneth this reason for it—"as if we desired that word should carry up our bodies as well as our souls to heaven." (p. 75).—*Alliance of Divine Offices.*

BP. COSINS (*ob.* 1672) says:—"The ancient doctors of the Hebrews have this saying, "That whosoever sayest Amen with all his might, the gate of the Garden of Eden is opened unto him." (*Musar.* c. 4). And in the same manner of speech *Maimonides* describeth their Morning Service, (*cap.* ix. n. 1): "and the People answer, Amen. Be His great name blessed for ever, and to all Everlastings, with all their might." (p. 18)... And with regard

to the *Amen* at the end of the Lord's Prayer this same author observes:—'Non a Christo additum, sed ex more veteris Ecclesiæ publicum vocum recitationem ea voce approbantis. Id autem factitasse Christianos veteres docemur, 1 *Cor.* xiv. 16; idque ut multa, exemplo Hebræorum.' *Deut.* xxvii. 15. Grot. (p. 19)... He says subsequently:—'*Amen* is sometimes a particle of *affirmation*, sometimes of *concession*, and sometimes of *wishing*. It is a particle of *affirmation* when it is put at the beginning of a clause in speech; as for instance, that which was so common in our Saviour's discourses; *Amen, Amen, dico vobis, Verily, verily I say unto you*. It is a particle of *concession* or *wishing*, when it is put in the end of a clause; as *Deut.* 28. where to all the Benedictions which were given for the keeping of the Law, and all the curses which were dealt out for the violation of it; the people in token of their agreeing with those terms, cried out, *Amen*. It is a particle of *wishing*, when it is used in prayer; wherefore, our Saviour Christ was pleased to close the Lord's Prayer with this word; and the Church following his example, has concluded all her Prayers in the same manner; as if she should say, *Let it be as we do desire*.' (p. 38).—*Additional Notes to NICHOLL'S Book of Com. Prayer.*

BP. SPARROW (ob. 1685) in his remarks on the '*Amen*' after the 'Curses' in the Communion Service, observes:—'Now that we may understand them (the *Curses*), when we use them, let us consider, that "*Amen*" is not always a wish or prayer. For, it signifies no more but *verily*, or *truly*, or an *assent* to the truth of that, to which it is added. If that, to which it is added, be a prayer, then this must needs be a joining in the prayer, and is as much as "*so be it*;" but if that, to which it is added, be a Creed, or any affirmative proposition, such as these "*Curses*" are, then the "*Amen*" is only an *affirmation*, as that is, to which it is annexed. In this place therefore, it is not a wishing, that the "*Curses*" may fall upon our heads, but only an affirming with our own mouths, "*that the curse of God is indeed due*" to such sins; as the Church here propounds it.' (p. 233).—*Rationale.*

DR. BENNET observes:—'Now this word *Amen* must be address'd to God or man, as the different places where 'tis us'd, do require. In this place, and at the end of all other joint prayers, it must be address'd to God. And then the meaning is, *so be it, O Lord, as in our prayers we have express'd*. But in other places 'tis address'd to man, and is only a declaration made to the whole Congregation, that we heartily assent to, and approve of, what has been utter'd. Thus 'tis us'd at the end of the CREED. And then the meaning of it is this, *so be it; this is our sense and meaning; and what has been said, we hereby assent to, and declare our hearty desire, or approbation of*.' (p. 26). 'Here (after the Absolution) it is very proper, that the *Amen* should be directed to God. For thereby the Congregation declares to Him, that they do, in compliance with His Minister's advice, earnestly beseech Him to grant 'em true Repentance, and His Holy Spirit, &c.' (p. 29).—*Paraphrase on the Book of Com. Prayer.* A. D. 1708.

DR. BISSE (ob. 1731) remarks:—'In the *Collects* the "*Amen*" is said only by the Congregation, as separate from, and replying to, the Minister. In the former (the *Lord's Prayer* and *Confession*)

'it is said by way of repetition; in the latter, of response. Wherefore in the *Collects* the Minister would err, if he subjoined '*Amen*,' as much as the People, if they repeated the form: both mistaking and mutually invading each other's part, appointed severally in the Rubrick. To prevent this irregularity, the Church hath observed even a literal distinction and the print. In the *Confession* and *Lord's Prayer*, as also in the *Creed* and *Doxology*, whereof the "*Amen*" is a part, to be said therefore by Priest and People, it is printed in the same letter with the form. But in the *Collects*, whereto it is subjoined only as an answer, to be made only by the People, it is printed in a different character. But why do not men even of themselves in these obvious cases judge what is right? Why not with their own eyes discern, what the Church hath so visibly distinguished.'—(quoted in MANT'S *Book of Com. Prayer*, at the Lord's Prayer in the Communion Service.).

WHEATLY (*ob.* 1742.) says:—'The word here enjoined to be used is originally Hebrew, and signifies the same in English as "*so be it*." But the word itself has been retained in all languages, to express the assent of the person that pronounces it, to that which he returns it as an answer. As it is used in the Common Prayer Book, it bears different significations, according to the different forms to which it is annexed. At the end of Prayers and Collects, it is addressed to God, and signifies, "*So be it, O Lord, as in our prayers we have expressed*." But at the end of Exhortations, Absolutions, and Creeds, it is addressed to the Priest, and then the meaning of it is either, "*So be it, this is our sense and meaning*," or, "*So be it, we entirely assent to and approve of what has been said*.".... In our present Common Prayer Book it is observable, that the "*Amen*" is sometimes printed in one character, and sometimes in another. The reason of which I take to be this: at the end of all the Collects and Prayers, which the Priest is to repeat or say *alone*, it is printed in *Italic*, a different character from the Prayers themselves, to denote, I suppose, that the Minister is to stop at the end of the Prayer, and to leave the "*Amen*," for the People to respond: but at the end of the Lord's Prayer, Confessions, Creeds, &c., and wheresoever the People are to join aloud with the Minister, as if taught and instructed by him what to say, there is printed in Roman, *i. e.*, in the same character with the Confessions and Creeds themselves, as a hint to the Minister that he is still to go on, and by pronouncing the "*Amen*" himself, to direct the People to do the same, and so to set their seal at last to what they had been before pronouncing. By the People's being directed by this Rubric to "*answer Amen at the end of the Prayers*," they might easily perceive that they are expected to be silent in the Prayers themselves, and only to go along with the Minister in their minds. For the Minister is the appointed intercessor for the People, and consequently it is his office to offer up their Prayers and praises in their behalf: inasmuch that the People have nothing more to do than to attend to what he says, and to declare their assent by an "*Amen*" at last, without disturbing those that are near them by muttering over the Collects in a confused manner, as is practised by too many in most Congregations, contrary to common sense, as well as decency and good

'manners.' (p. 121.).—...In his Comments on the "*Curses*" in the Communion Service, the same Author remarks:—'Any one that answers "*Amen*" (here), does not signify his desire, that the thing may be so, as he does when he says "*Amen*" to a Prayer; but only signifies his assent to the truth of what is affirmed, as he does when he says "*Amen*" to the Creed. It is used in this place in no other sense, than it is in several parts of the New Testament, where it is translated, *Verily*, and signifies no more than *Verily it is true.*' (p. 495.).—*Rat. Ill. of Book of Com. Prayer.*

ABP. SECKER (*ob.* 1768) observes:—'This was the practice of the Jewish Church: it was also that of the Christian in the Apostles' days (1 *Cor.* xiv. 16.) and the subsequent ecclesiastical writers shew, that it used to be pronounced audibly and fervently; each expressing his own faith or desire, and animating that of his fellow worshippers. We should therefore by no means neglect to give this proof, amongst others, that we, not only hear the Service with attention, but join in it with earnestness.'—(quoted in MANT'S *Book of Com. Prayer* in loco.).

SHEPHERD (*ob.* 1805) remarks:—'*Amen* is originally an Hebrew term, in which language, with its numerous derivatives, it signifies *truth, fidelity, stability.* By our Saviour it is often repeated as a strong affirmation, and is translated *verily, verily.* "*Amen*," in our Liturgy, is addressed sometimes to God, and sometimes to men. Here, and after all the Prayers, it is addressed to God, and according to our Catechism, means, "*so be it.*" It is itself a Prayer, and may be thus paraphrased. "Confirm to us, O Lord, realize and verify all the blessings and benefits that we have prayed for." But after a Creed, it is a solemn asseveration made in the presence of the whole Congregation, declaring an unfeigned belief of every article therein expressed. Here it is equivalent to *verily* or *truly*, and may be paraphrased, "True and sincere is the confession of faith that we have made." It has the same import, when pronounced after the sentences from Scripture, which are read in the Communion on the first day of Lent.... From St Paul we learn, that in the apostolic age the people "said Amen at the blessing and giving of thanks," (1 *Cor.* xiv. 16.) And the Fathers testify that the practice has continued in succeeding ages.' (p. 38.)—The same Author when commenting on the Rubric following 'The Absolution,' adds:—'By answering '*Amen*,' the People declare, that the Absolution pronounced by the Minister is verified and confirmed in heaven, and that they earnestly beseech God to grant them true repentance, and his Holy Spirit.' (p. 58.).—In a note he comments on *Wheatly's* distinction with respect to type, saying:—'But I suspect this was not the meaning of the Church; for I can see no reason for the Minister's pronouncing *Amen* at the end of the Confession, which has not an equal tendency to prove, that he should pronounce it after every *Collect and Prayer.* In the Confession, it may be argued, he acknowledges his *own offences* as well as those of the People, and therefore should say *Amen.* Upon the same principle it may be replied, in the Prayers and Collects, he offers up his *own supplications* as well as those of the people, and therefore should say *Amen.*.....*Wheatly* delivers his opinion merely as a supposition of his own and his arguments in

'its support do not carry conviction with them. The following hypothesis may perhaps appear as improbable to others, as WHEATLY's reasons are unsatisfactory to me. Generally speaking, the parts of the service to be performed by the people are, in our Books of Common Prayer, distinguished in two ways, either by a Rubrical direction, or by simply printing their responses in *Italic*; but not by both of these together. In the lesser Litany always, and often in the alternate supplications dispersed through our offices, *Italic* characters alone mark what is to be said by the people. When their response appears in Roman, it is always preceded by *Answer*, or some other Rubrical direction. As an instance of each mode, take the two last responses, made by the people, in the supplication towards the conclusion of the Litany. Even *Amen* which is generally printed in *Italic*, in some places, where it alone is appointed to be said by the people, stands in *Roman* letters. See *Amen* after each of the sentences in the Communion.—And what is the reason of this? To enforce a preceding Rubric, and to remind the people of their duty to answer *Amen*, it is thought good to place the word *Answer* before each *Amen*, and after such a positive injunction, farther distinction by *Italic* is unnecessary, as well as contrary to common usage. Upon this principle I conclude, that after Absolutions, Collects, &c., which are repeated by the Minister only, *Amen* in *Italic*, is equivalent to a Rubric, and implies that the people are to answer *Amen*. But after Confessions, Creeds, &c., which all the people as well as the Minister are enjoined to repeat, there was no occasion for distinguishing *Amen*. The people did not require to be particularly told that after they had repeated all the articles of the Creed, they were likewise to say *Amen*. *Amen* therefore stands in the same letter with the form preceding, because no discrimination was necessary. This, to me at least, appears an easy and natural solution. The Minister, I apprehend, is left at perfect liberty, either mentally or vocally to utter *Amen*; or to leave it entirely to the people, as he may be disposed. (p. 58).—*Elucidation of the Book of Common Prayer*. Vol. 1.

MANT (*Bishop of Down, Connor, and Dromore*) states:—'The distinction between the use of the "*Amen*" at the end of the Lord's Prayer, as also of the General Confession and at the end of the other Prayers, or Collects, is this. In the former they repeat the '*Amen*' as a part; in the Collects they add it as an answer. In these the '*Amen*' is said by the Minister himself as one joining with the Congregation (and that it ought to be so said, must be evident to any one, who will inspect the "General Confession." and consider by what authority the Minister is to stop before he has completed the whole form, prescribed for the joint use of himself and the Congregation; and by what authority, if he stops the Congregation, who are to say the Confession "*after him*," are to proceed.' (p. 281).—*Book of Common Prayer*. In another work the same Author observes:—'At the end of the "General Confession," the "*Amen*" should be pronounced by the Minister; it is a part of this Act of devotion, prescribed alike for him and for the Congregation' (p. 42). . . . 'The Minister, at the end of the *Lord's Prayer*, should audibly utter the "*Amen*." (p. 43).—*Hor. Lit.*

THE REV. W. KEATINGE CLAY remarks with regard to the difference of printing of the 'Amen' in the old black letter Prayer Book, where it is sometimes in black letter, and sometimes in Roman type:— 'Since the rule of our Church now is to print *'Amen* in the same character with what precedes, whenever it is to be pronounced by the party or parties, clerical or lay, by whom that was pronounced. The rule in question appears, however, not to be well known, or it would assuredly be more strictly acted upon. There exists great misapprehension on the subject: the *'Amen* is in too many instances considered the exclusive property of the Clerk, and not to concern any other person; in fact, to be, as it were, beneath any other person ... The using of different types, in printing the *'Amen* formed an improvement introduced at the last Review. *'Amen* is always, as may be remarked in old English after "*As it was in the beginning,*" &c., which arose from the circumstance that this sentence is generally a response. Thus the not uncommon practice of the Minister repeating it, and yet leaving the *'Amen* to the Clerk, is quite contrary to the Prayer Book.... As regards the *'Amen*, the rule here mentioned, in the absence of any direction on the subject, except the general one at the beginning of the Prayer Book, determines the propriety of the People joining in the Lord's Prayer, with which the *'Communion Service* begins. At all events, they must join all through, or not at all, even by their Clerk, who has no exclusive right whatever to the *'Amen* there. In none of the *'Baptismal Services*, nor in the *'Visitation of the Sick*, does *'Amen* come after the Creed; and rightly, for the Minister has no cause then to give his affirmation to the doctrine and the other parties give theirs by the answer, "*All this I steadfastly believe.*" In the *'Catechism*, '*'Amen*' belongs to the child; at *'Confirmation*, partly, to the Bishop, even should we reckon the *'Amen* in old English letters after "*Defend, O Lord,*" &c., to be an error; whilst in *'Matrimony* the man to be married has to repeat it, except so far as he is "taught by the Priest." In the *'Visitation of the Sick*, the '*'Amen*' which follows the Absolution, is in Old English, to intimate that it belongs to the Priest: on the contrary, in the Daily Prayers, in the *'Communion Service*, and in the *'Forms of Prayer to be used at Sea*, it is in Roman letters, as being assigned to the People. This diversity is not without a meaning. The Absolution pronounced over the Sick is a purely Ministerial act, one made authoritatively by virtue of the Priestly office, and Christ's Commission, which cannot be predicated of the others: consequently, it would be a most improper assumption for the sick person, or any one else, to attempt to add to its force by saying *'Amen*. In the *'Ordination Service*, the formulary—"Take thou authority to execute the office of a Deacon, &c., has "*'Amen*" in Roman letters after it; whilst after that addressed to Priests and Bishops—"Receive the Holy Ghost," &c. it is in Old English. Here again we have an error. All these *'Amens* ought, it is conceived, to belong to the Officiating Dignitary, not solely, though it seems a strong argument, because he is executing such important Ministerial acts, to the validity of which no one's assent is required, but likewise because *'Amen* is invariably formed in the same character with the form—"In the name of the Father, and of the Son, and of the Holy Ghost,"—and therefore is assigned to the same individual to pronounce. If

'any person object to the rule laid down, because in the *Communion Service* the 'Amen' is in Roman letters after "*Therefore with Angels, &c.*, both times it occurs, and likewise after "*Glory be to God on high*," it may be answered, that these formularies are to be "*said or sung*," most probably, by the attendant Clerks or Choir, whence the *Amen* seems to be the sole property of the People, adding their assent to what others have been employed in chanting. There is no escaping from this conclusion except by saying, which after all may be the truth, that in each one of these three places the *Amen* should have been in Old English and is therefore an error.—(quoted in STEPHEN'S *Book of Common Prayer* p. 1320.)

DR. HOOK says of the *Amen* :— 'This, in the phraseology of the Church, is denominated *orationis signaculum*, or devotæ concionis responsionem, the token for prayer—the response of the worshippers. It intimates that the prayer of the speaker is heard, and approved by him who gives this response. It is also used at the conclusion of a Doxology. (*Rom. ix. 5.*). Justin Martyr is the first of the Fathers who speaks of the use of this response. In speaking of the Sacrament he says, that, at the close of the Benediction and Prayer, all the assembly respond, "*Amen*," which, in the Hebrew tongue, is the same as, "*So let it be*." According to Tertullian, none but the faithful were permitted to join in the response. In the celebration of the Lord's Supper especially, each Communicant was required to give this response in a tone of earnest devotion. Upon the reception, both of the Bread and of the Wine, each uttered a loud "*Amen*;" and, at the close of the Consecration by the Priest, all joined in shouting a loud "*Amen*." But the practice was discontinued after the *sixth century*. At the administration of Baptism also, the Witnesses and Sponsors uttered this response in the same manner. In the Greek Church it was customary to repeat this response as follows: "This servant of the Lord is Baptized in the name of the Father, *Amen*; and of the Son, *Amen*; and of the Holy Ghost, *Amen*; both now and for ever, world without end; to which the people responded, "*Amen*;" This usage is still observed by the Greek Church in Russia. The repetitions were given thrice, with reference to the three persons of the Trinity. (Coleman's *Christian Antiquities*.) It signifies *truly* or *verily*. Its import varies slightly with the connection or position in which it is placed. In the New Testament it is frequently synonymous with "*verily*," and is retained in some versions without being translated. At the conclusion of prayer, as the Catechism teaches, it signifies *So be it*; after the repetition of the Creed it means *So it is*.—*Church Dict.* 6th edit. *sub voce*.

The REV. J. JEBB observes, with regard to the '*Amen*' at the end of the '*Confession*;'— 'The '*Amen*' ought to be sung here, slowly and deliberately, and in full harmony, wherever harmony is used in the Responses. In the Dublin Confession, it forms part of the final clause, which in fact it is, and should be repeated both by the Minister and Choir.' (p. 251.)—*Choral Service*.

The REV. F. PROCTER says:— 'It will be observed that the word *Amen* is printed at the end of the Confession; but that the

'first Rubric, directing it to be said by the People at the end of 'all Prayers, occurs after the Absolution: also that the word 'is printed in a different type at the end of the Prayers. In 'these, the Minister says the Prayer, or the Collect, and then 'stops, while the People answer their *Amen*. In other parts, as 'the Confession, Lord's Prayer, Creeds, which are repeated 'by the Minister and People, there is no such difference; 'the Minister goes on, and says *Amen* himself, thus directing the 'People to do the same. In the Antiphonal portions, as at the 'end of the *Gloria Patri* the word is printed in the same character, 'thus directing it to be said by the same persons who have said the '*Answer*' of the *Gloria*, it being a part of that '*Answer*.' (p. 190.) —*History of the Book of Com. Prayer*.

The REV. J. C. ROBERTSON, in his comments on the repeating of the Lord's Prayer by the Minister alone at the beginning of the Communion Service, says:— 'This practice as well as that 'of joint repetition throughout, would satisfy the rule by 'which the '*Amen*' is printed in upright Letters' The Author adds in a *Note* :— 'The rule is, that the *Amen* is so printed when it 'and the preceding Prayer or other form of words are to be said by 'the same lips; i. e. either throughout by Minister alone, or 'throughout by Minister and People together.' (p. 212.)—*How shall we Conform to the Lit.*

THE LORD'S PRAYER.

¶ 'Then the Minister shall kneel, and say the Lord's Prayer 'with an audible voice, the People also kneeling, and repeating 'it with him, both here, and wheresoever else it is used in Divine 'Service.' (1662).—Present Bk. of Com. Prayer.

45.—After Confession, penitence, and Absolution, we are better prepared to address the Almighty God as "*Our Father*," and to present unto Him our offerings of prayer and praise. The first prayer in our Church Services is, as it deserves to be, the "*Lord's Prayer*," the one delivered by our Lord Himself to His disciples, when they besought Him to teach them how to pray; and which He prefaced with these comprehensive words:— "After this manner, therefore, pray ye:" (*Matt.* vi. 9.): "When ye pray, say, *Our Father*," &c. (*Luke* xi. 2.). This prayer may well be considered the foundation of all other prayers; if not, indeed, 'an epitome of the Gospel,' as *Tertullian* says; as well as a summary of the elements of public worship. So high an opinion was entertained of this important formulary in primitive times, that it was repeated publicly only in the Communion

Service; and therefore, the heathen, and even the Catechumens preparing for Baptism, were excluded from the privilege of its use; since they were not permitted to remain in the Church during the celebration of this Office. It was in consequence of this Prayer being allowed only to the established believer that it acquired the name of the "Prayer of the Faithful." (See *Bingham* Bk. I. iv. §. 7: & x. v. §. 9.)

DEAN COMBER speaks of the composition of this inestimable formulary in the following forcible terms, which are well worthy of introduction here:—"If we consider the style of it, we shall be convinced, that its divine Author intended it chiefly for 'publick assemblies, it being, as St Cyprian speaks, "a common prayer," and all its expressions so general, "Our Father, &c." "our daily bread, &c." that every man prays for others as well as himself, and exercises his charity, as well as his devotion. The phrases and particular sentences of it are all taken out of those forms, which were in use among the Jews in our Saviour's time, to shew that He liked not unnecessary novelty in prayer; but the whole composure is truly wonderful, being so short, that the meanest may learn it; so plain, that the most ignorant may understand it; and yet so full, that it comprehends all our wants, and intimates all our duty: shewing not only what is fit to be asked, but what manner of persons we that ask ought to be; whence Tertullian calls it, "the epitome of the Gospel:" as containing, our persuasion of God's love, our desire of His honour, our subjection to His authority, our submission to His will, and our dependence on His providence; our need of His mercy to pardon former offences, and of His grace to keep us from future sin, and of both, to deliver us from the punishment due unto them all; concluding with acts of faith, and praise, and adoration. And being drawn up by our glorious Advocate, who knew His Father's treasures as well as our wants, it is certainly the most complete in itself, the most acceptable to God, and the most useful to us, of any form in the world; for which cause it ought to be united to all our Offices, to make up their defects, and recommend them to our heavenly Father, who cannot deny us, when we speak the very same words which His dear Son hath put in our mouths, if we use them with understanding and devotion."—(quoted in MANT'S *Book of Com. Pr.* in loco.)

46.—In the *first* Liturgy of Edward VI. (1549), the 'Lord's Prayer *began* the Matins, and Evensong;' but previously, it was merely preparatory to the Services. About the 13th century we find, that the 'Lord's Prayer' began to be used *before* the commencement of the public Services called the Hours; and not as part of the Service, but preliminary

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to it — “*Dimisso officii signo, orationem super miseriacordias faciunt, i. e. Pater Noster, et Credo in Deum, “antequam versum ‘Deus in adjutorium’ decantent.”* (*Liber Consuetudin Cisterciensis. c. 68.*). *Durandus* says that the Lord's Prayer was repeated three times on entering the Church before Matins, and once before the other Hours. (*Rationale l. v. c. 3. p. 226.*) From the Cistercian Consuetudinary its use passed to other Churches of the West, and eventually to those of England, where we find it in the Breviaries of Salisbury, Hereford, York, &c; in Quignon's reformed Roman Breviary (1536.); and, ultimately, in the *first* Liturgy of Edward VI. (1549).

In Edward VIth's Prayer Book the 'Lord's Prayer' was an integral part of the Service; and was preceded by the following Rubric:—

‘The Priest being in the Quire shall begin with a loud voice the ‘Lord's Prayer, called the PATERNOSTER.’ (1549.)—KEELING.

But on the *revision* of the LITURGY in 1552, objection having been made to the abruptness of commencing public worship with the '*Lord's Prayer*,' the Reviewers prefixed the Sentences, Exhortation, Confession, and Absolution, and altered the *Rubric* last quoted to this:—

‘Then shall the Minister begin the Lord's Prayer with a loud ‘voice.’ (1552, 1559, 1604.)—KEELING.

Thus it continued till the *last Review* in 1662, when the *Rubric* took the form we now find in our Prayer Books, and as appears at the head of this Section. The alterations, it will be seen, have regard—1st to the *posture*; 2ndly, to the *participation* of the People in its repetition.

THE POSTURE.

¶ *‘Then the Minister shall kneel ... the People also kneeling’...*

47.—That the posture of *kneeling* is the fittest for prayer, we have already discussed; and the reason of the injunction here will be readily understood by thus paraphrasing the *Rubric*:—

'Then the Minister [who had risen from his knees when the Confession was concluded, and stood whilst he pronounced the Absolution] shall kneel [down again], and say the Lord's Prayer with an audible voice, the People also [continuing in the] kneeling [posture], and repeating it with him &c.'

WHEATLY (*ob.* 1742) thus speaks of the Lord's Prayer following the introductory portion of the Divine Services:—'What hath hitherto been done is, for the most part, rather a preparation to prayer, than prayer itself: but now we begin with the Lord's Prayer, with which the Office itself began in the first book of King Edward VI. But our Reformers at the review of it, thought it proper to add what now precedes it, as judging it perhaps not so decent to call God, *Our Father*, before we repent of our disobedience against Him.' (*p.* 122).—*Rat. III. of Book of Com. Prayer.*

SHEPHERD (*ob.* 1805) remarks:—'This form composed and prescribed by our blessed Lord Himself, was on all occasions used by the primitive Church. In those days, the novel and strange objection, urged by some against the use of this prayer, that it is a form, was unknown. (*p.* 65.)....With this prayer the supplications in the public worship of the primitive Church generally began, and with it the Service frequently ended. To the practice of the primitive Church our Reformers unquestionably had an eye, when they originally placed the *Lord's Prayer* at the very beginning of the Morning and Evening Services.' (*p.* 68.).....This author then proceeds to explain why in the Liturgy of 1552, it was preceded by the Introductory portion, saying:—'It has been presumed, and with the appearance of good reason, that abruptly, and without any preceding preparation, to begin the Service with this divine prayer, was upon more mature deliberation regarded by the Compilers of the Liturgy as irreverent and improper; and that on this account the change was made. In aid of this opinion we may observe, that in every office of the Church, the Lord's Prayer is uniformly prefaced, either with the Kyrie eleison (the *lesser Litany* as it is called) or at least with a solemn address, as it is here preceded by the Exhortation, Confession, and Absolution. To the truth of this general remark the Office of the Holy Communion alone affords an exception. (*p.* 69.).....Among the Jewish teachers it was a common practice to deliver to their scholars a certain form of prayer to be used with the established ordinary devotions. And to this custom the disciples of our Lord are supposed to refer, when they desired him to teach them to pray. In compliance with their request he dictated this form for their use, and the use of all who should embrace Christianity.—We are not however to suppose that the Lord's Prayer is altogether an original composition. It is the observation of Grotius, that so averse was our Lord from unnecessary innovation and the affectation of novelty, that He "who had not the Spirit by measure," (*John* iii. 34.), and "in whom were all the hidden treasures of wisdom and knowledge," (*Col.* ii. 3.), selected the words and phrases of this prayer, principally from forms at that time well known among the Jews.—In a note is added:—'All the sentences in the Lord's Prayer appear to have

'been borrowed from forms in the Jewish Liturgy, excepting the comparative clause "*as we forgive our debtors*," which is 'not found in any Jewish form of prayer now extant.' (p. 72.)—*Elucidation of Book of Com. Prayer*, Vol. 1.

The REV. P. FREEMAN observes:—'It is a matter of ancient observation that this Prayer furnishes in a measure the outline of Eucharistic Service, having its act of praise and thanksgiving, and also its act of pleading and prayer; the mention of "daily bread" serving to complete the parallel. It would no less fitly take its place, as a summary, at the beginning of ordinary Offices. It may well be used therefore with this reference. The first three clauses are a great act of praise, corresponding to and representing all that is more fully done afterwards by Psalms, Canticles responsive to reading, and the addresses at the commencement, or doxologies at the close, of Collects and Prayers. The central petition, "Give us this day our daily bread," will have special application to the reception of Divine knowledge through the Lessons and Psalms. The remaining petitions will be a summary of all prayer and intercession.' (p. 328.)—*Principles of Divine Worship*, Vol. 1.

The REV. F. PROCTER says:—'We come now to the point at which the old Latin service was transferred to the English Prayer-Book. In 1549 as little alteration was made in the form of the Service, as was consistent with reformation of doctrine. Hence the Matins and Evensong continued to commence with the Lord's Prayer: the Ave Maria was omitted; and the Priest was directed to say the Lord's Prayer with a loud voice, instead of repeating it inaudibly.' (p. 190.)—*History of the Book of Com. Prayer*.

THE MANNER OF UTTERANCE.

- ¶. '*With an audible voice, the People also kneeling, and saying 'it with him.'*

48.—We have now to speak of the *manner* in which the 'Lord's Prayer' is to be repeated here. The Rubrical direction, '*with an audible voice*,' or, as in the three previous Liturgies, '*with a loud voice*,' naturally leads us to inquire—why was the necessity of introducing such an injunction? We find that formerly it was usual in the Romish Church for the Priest to repeat the Lord's Prayer *inaudibly* till he arrived at the clause, 'Lead us not into temptation,' when he elevated his voice, by way of intimating to the People that it was time for them to *respond* with the next clause—'*But deliver us from evil.*' In the Church of England in 1549, and down to the last Review in 1662, the same practice was observed;

except that the Minister repeated the Lord's Prayer 'with a loud voice,' as directed by the Rubric, but *alone* at the beginning of the Morning and Evening Services, and of the Communion Service; and subsequently to 1552, it was repeated aloud by the Minister, and joined in at the close by the People wherever it occurred afterwards. This was the practice also of the old Greek, and Gallican Churches; but not of the Roman, as we learn from *Gregory*: — "Dominica *"Oratio apud Græcos ab omni populo dicitur, apud nos vero a solo sacerdote."* (*Epist. ad Johan. Syr.* l. ix. ep. 12.).

In short, in the Liturgy of 1549, the last two clauses of the Lord's Prayer, viz. "*And lead us not into temptation; but deliver us from evil,*" are marked in the Litany, and the Occasional Offices, seven times as a verse and response. In the Liturgy of 1552, and down to the last Review, the same occurs six times; but the Rubric indicating the repetition of the *whole* of the Lord's Prayer by the People as well as Minister, was introduced in 1552 before its second occurrence in the Morning, and Communion, Services, (See Clay's *Elizabethan Liturgies*. Note p. 72.). In the old musical notation of the Book of Common Prayer by Marbeck, and in Henry VIIIth's Litany, these clauses have the usual musical cadences of *verse*, and *response*.

At the Savoy Conference (1661) the Rubric was altered to its present form, so as to admit the People without question to a participation in the privilege of joining in the repetition of the Lord's Prayer; and by this means enable the unlettered to commit it to memory. In the early Church it was the study of the Priesthood to keep the People in utter ignorance of this devout formulary.

L'ESTRANGE writes:—"This prayer is appointed to be read with 'a loud voice' for three causes. *First*, that people ignorantly educated might the sooner learn it. *Secondly*, that the congregation might the better hear and joyn with the Minister, in that most excellent part of holy worship. *Thirdly*, because it is part of the Gospel which was always pronounced with a loud voice." (p. 75.)—*Alliance of Divine Offices*.

DR. NICHOLLS says:—"It was an ancient custom of the Church for the 'Lord's Prayer' to be repeated with a *loud voice*; Thus '*Amalaricus Fortunatus*, an ancient Ritualist, says, "*Dominica, "Oratio in Missæ sacro, non tacitè sed excelsè voce dicenda est, eà "ratione quod hæc oratio publica et communis sit."* "In the Communion Service, when the Lord's Prayer is said, it must be said with a *loud voice*, because it is a Prayer which is publick, and "of the whole congregation." (AMAL. FORT. *de Offic. Eccl. cap. 29.*)—*Book of Com. Prayer* in loco.

DR. BISSE (*ob. 1731*) observes:—"The Lord's Prayer is ordered 'to be said by the Minister "*with an audible*," or, as in the former Rubric, "*with a loud voice*," chiefly, it seems, as a corrective of the 'practice of the Church of Rome, by which it is appointed to be 'said secretly, or mentally.'—(quoted in MANT'S *Book of Com. Prayer* in loco.)

WHEATLY (*ob. 1742*) remarks:—"Here, and wherever else this 'prayer is used, *the whole Congregation is to join* with the Minister 'in an *audible voice*; partly that people ignorantly educated may 'the sooner learn it; and partly to signify how boldly we may 'approach the Father, when we address Him with the Son's words. 'Though till the *last Revision* there was no such direction; it having 'been the custom till then, for the Minister to say the Lord's 'Prayer *alone*, in most of the Offices; and for the people only to 'answer at the end of it, by way of response, "*Deliver us from "evil.*" And the better to prepare, and give them notice of what 'they were to do, the Minister was used to elevate and raise his 'voice, when he came to the petition, "*Lead us not into temptation,*" 'just as it is done still in the Roman Church, where the Priest 'always pronounces the conclusion of every prayer with a voice 'louder than ordinary, that the people may know when to join their 'Amen." (p. 123).—*Rat. III. of Book of Com. Prayer.*

The Rev. W. G. HUMPHREY says:—"In the unreformed Church 'it has long been customary for the *Priest alone* to say the Lord's 'Prayer, down to "*lead us not into temptation*" inclusive; the 'People answering with the last petition, "*but deliver us from evil.*" 'This custom was continued in our Liturgy till the last Revision in '1662; and it is still preserved in some of the College-halls at the 'Universities, where the Lord's Prayer is said in the Grace before 'dinner. In enjoining the people to say this Prayer after the 'Priest, our Prayer Book follows the example of the ancient Greek 'and Gallican Churches. In the Mosarabic or Spanish Liturgy, the 'people answered separately to each petition, *Amen.*' (p. 112).—*Treatise on Book of Com. Prayer.*

DR. HOOK writes:—"When the Lord's Prayer was directed to be 'said '*with an audible voice*,' it was, in the Romish Church, said by 'the Priest alone; but in the Greek and ancient Gallican Churches, 'by the Priest and people together—a custom which the Church of 'England has adopted in preference to the Roman. Until the 'Review of 1661, the Minister began the Prayer, and went through 'it alone to the conclusion of the last petition, "*but deliver us from 'evil,*" which the people said; in order, as Bishop Sparrow remarks, 'that they might not be interrupted from bearing a part in so

'divine a prayer. In a Rubric in the Communion Service, near the conclusion, the manner in which the Lord's Prayer should be used is clearly laid down. "*Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.*" In the Romish Service the Priest speaks the words, "*Et ne nos,*" &c., "Lead us not into temptation," in a peculiar tone of voice, by which the people are apprised of its being the time for them to answer "But deliver us from evil." This also is a custom at the end of every prayer, that the people may know when to say "*Amen.*" In the Mosarabic Liturgy the Priest says the Prayer for himself, and the people answer "*Amen*" to each petition. ...It may be observed that the several paragraphs of the Lord's Prayer are made to begin, in our Church Prayer-Book, with a *capital letter*, in order, most probably, to mark accurately the places where the people should take up their parts; and this method is adopted in the Confession in the Daily Service, in the Creeds, the Gloria in excelsis in the Communion Service, and in the Confession, and Deprecation in the Communion Service on Ash Wednesday. But it must likewise be observed, that this method does not seem to be so closely followed in the Cambridge, as in the Oxford Books, the former combining the fourth and fifth paragraphs, the seventh and eighth, and the eleventh, twelfth, and thirteenth in the Lord's Prayer; and yet in these copies the word "*and*" is retained before the power," &c., but dropped in the latter.—*Church Dict.* sub voce.

The REV. F. PROCTER observes:—"The direction that the people should join in repeating the Lord's Prayer in this place was added in 1661. Previously it had been said by the Minister alone on its first occurrence in the Morning and Evening Prayer, and in the Communion Service; and since 1552, by the Minister, Clerks, and People, when it occurred afterwards. This was contrary to the Roman use, but had the authority of the old Greek and Gallican Churches." (p. 191).—*History of the Book of Com. Prayer.*

TO BE REPEATED BY THE PEOPLE.

¶ "*The People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*" (1662.)
—Present Book of Common Prayer.

49.—The People are directed by this Rubric to repeat the Lord's Prayer,—

Ist, with the Minister; that is to say, as soon as the Minister has uttered the *first* syllable of every clause, the People are to take it up, and proceed with him to the end. They are not to wait till the clause is concluded, and then follow with it.

IIndly, They are to repeat this Prayer with the Minister "*both here, and wheresoever else it is used in*

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Divine Service." This latter injunction involves four considerations :—

The 1st, bears upon the question whether the *Communion-Office*, at the beginning and towards the conclusion of which the Lord's Prayer occurs, is comprehended under the term "*Divine Service*" ?

The 2nd, upon the question whether the *Occasional Offices* are embraced under the term *Divine Service* ?

The 3rd, relates to the occurrence of the Lord's Prayer in the '*Second Lesson*,' when that should happen to be *Matthew vi.*, or *Luke xi.*

The 4th, has regard to the repetition of the Lord's Prayer *before the Sermon.*

We will take these points severally in order.

50.—1st. *As to the 'Lord's Prayer' in the Communion-Office.* The preliminary question to be decided is—whether this Office is a part of '*Divine Service*' ? This will be readily determined by a reference to the *last Rubric* at the end of the Communion-Office, which directs—" *After the Divine Service ended, the money given at the Offertory shall be,*" &c. Again, in the Office for the "*Solemnization of Matrimony*," the *first Rubric* enjoins, that the Banns are to be published, "*in the time of Divine Service, immediately before the Sentences for the Offertory,*" &c. (KEELING. p. 292.). This Rubric was introduced at the *last Review* (in 1662) : and the two together are decisive, all must admit, as to the question, whether the "*Communion-Office*" is to be considered as included under the term '*Divine Service.*'

51.—Although this difficulty is thus cleared away, yet another presents itself in the wording of the *Rubric* before the Lord's Prayer at the beginning of the Communion-Office ; from the fact of that Rubric differing from every preceding Rubric which introduces the Lord's Prayer, by omitting all mention of the People joining in its repetition. This Rubric thus reads :—

¶ *'And the Priest standing at the North side of the Table shall say the Lord's Prayer, with the Collect following, the People kneeling.'* (1662).

In the Liturgies of 1552, 1559, 1604, this Rubric terminated at the word *'following.'* It was at the *last Review* (in 1662),—at the time when the alteration was made in the *general Rubric* before the first occurrence of the Lord's Prayer in the Morning Service,—that the addition of, "*the People kneeling,*" was made in it. Now, in every instance in which the Lord's Prayer is met with before the Communion-Office, there is a clause directing the People to join in its repetition; and in the concluding portion of the Communion-Office, where this Prayer again occurs, we have a very full Rubrical direction on this point, which has been continued from the time of its introduction in 1552: thus—

¶ *'Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.'* (1552, 1559, 1604, 1662).

How then is the omission of the *People's duty* in the first Rubric of the Communion-Office to be explained? Only upon the supposition that the first portion of the Communion-Office was an actual part of 'Divine Service,' and therefore included in the general instructions previously given with regard to the Lord's Prayer: while the particular directions in the last instance, the Post-Communion Service, were thought essential, from the fact of the *celebration* of the Holy Communion not being always included in the 'Divine Service,' like as the *Ante-Communion* portion generally was.

52.—Further elucidation may be derived from the circumstance of the 'Amen' at the conclusion of this Prayer being printed like all the other instances in which it occurs after the Lord's Prayer: that is, in the *same type as the text*, and therefore to be said by the person, or persons, who utter the text; and not be made a *response* to the Prayer, and as such be uttered only by the People.

53.—The conclusion, therefore we arrive at is, that the *Ante-Communion* Office is comprehended under the term "*Divine Service*," and that the '*Lord's Prayer*' at the beginning of this Office is to be repeated throughout *by the People with the Minister*, in accordance with the injunction of the general Rubric, the subject of our discussion, viz:—'*The People.....repeating it with him, both here, and wheresoever else it is used in Divine Service.*'*

54.—When, however, the HOLY COMMUNION is a *distinct* Office, it is considered by many not to be comprehended under the expression '*Divine Service*'; and that the first Lord's Prayer should then be said by the Priest *alone*. Such was the opinion also of the lamented *Mr. Blunt*, late Margaret Professor of Divinity in the University of Cambridge. But we must defer discussing this point fully, till we arrive at the Communion-Office in due course.

In confirmation of the views, we have just advanced on the general Rubric, we will annex a few opinions.

ARCHDEACON YARDLEY, in his comments on the Communion-Office, says with regard to the Lord's Prayer:—'When this divine form of prayer is said, the People, being humbly on their knees, *are to accompany the Minister* not only in their hearts, but *with their lips*. For though it be not particularly ordered in this place, yet it is in the Rubrick after the Confession in the "*Order for Morning Prayer*:" where the Minister is to use the Lord's Prayer, "the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service."—(quoted in *MANT's Book of Common Prayer*, at the '*Communion Office*.')

DR. BISSE (*ob.* 1781.) writes, with regard to the People repeating the Lord's Prayer at the beginning of the Communion Service:—'The reason of the Church's appointment, that the Lord's Prayer should be said *by the whole Congregation*, is to shew a peculiar regard to this divine form of our Lord's inditing above all human compositions, for "full of grace were his lips" above the sons of men: but

* In the AMERICAN LITURGY, the general Rubric is retained; but the Lord's Prayer is omitted after the Creed; and in the Communion-Office, the Rubric preceding the Lord's Prayer has this addition:—'*but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.*'

'chiefly in obedience to His injunction, who commanded it to be said by His disciples whenever they prayed: which, lest any one should omit through ignorance or neglect our Church hath enjoined it to be rehearsed by the People, "whenever it is used in the divine service." But in all the other prayers the People are directed to accompany the Minister only with a pure heart, and at the close to "*answer, Amen,*" with an humble voice.'—(*ibid.*)

SHEPHERD says:—'It has, by some, been thought that the people are not to repeat the Lord's Prayer with the Minister in the Communion Office. But the words "*both here, and wheresoever else it is used in Divine Service,*" added to the Rubric at the last Review, contain a plain general direction, which a thousand repetitions would not have made more express.' (p. 63.)—*Elucidation of Book of Com. Prayer.* Vol. I.

BP. MANT remarks:—'Upon the first occurrence of the Lord's Prayer in her Service, the Church prescribes, "*Then the Minister,*" &c. (here is cited the Rubric). This direction being expressed in universal terms I take to be the rule for the People in that part of Divine Service, which commences the order of the Holy Communion, notwithstanding the Rubrick there gives instructions for the Priest only, without specifying the People otherwise than to say, that, whilst the Priest is "standing," the People are to kneel.' (p. 58.)—*Hor. Lit.*

The REV. J. JEBB observes:—'In most Churches, whether Collegiate or Parochial, by custom the People or Choir do not audibly join the Priest in the Lord's Prayer till the *Amen*. It is true, there is no direction for this purpose in the Rubrics now under examination: but that in the Morning Service is explicit: "*The People.....repeating it with him, both here, and wheresoever else it is used in Divine Service.*" It may be said, that Divine Service does not here include the Communion-Office; but this argument looks like special pleading.' (p. 474.)—*Choral Service.*

THE REV. J. C. ROBERTSON remarks:—'With respect to the latter of these reasons, that the Communion is not to be understood under the term "Divine Service," I may observe, that in all the instances which have fallen under my notice of a distinction between Divine Service and Communion, the latter term appears to signify a celebration; consequently, that the Ante-Communion may be included in "Divine Service," although the proper eucharistic part of the office were not so. The matter, however, is put beyond all doubt as regards the present question, by the fact that at the same time when the general Rubric relating to the Lord's Prayer was inserted, the Communion-Office was in two other places recognized as a part of "Divine Service." We find that until the last Review the Lord's Prayer was, in the course of the Church's Services, repeated in four different ways:—(1) By the Priest and the People together, as after the Apostles' Creed, and, (although then without explicit direction,) in the beginning of Morning and Evening Prayer; (2) Partly by the Priest, partly by the People, as in the Litany, and elsewhere; (3) By the Priest alone, at the beginning of the Communion—which appears most probable, although I am not aware of any testimony to the fact;

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“(4) In the Post-Communion, by the People *after* the Priest, as ‘the Confession in the Daily Services is now said (*Hooker*, v. 36. 1.) ‘The general Rubric, quoted above, was inserted in 1662, with a ‘view, seemingly, of establishing one uniform manner throughout ‘the Services.’ It may have been thought needless to alter the two ‘Rubrics in the Communion-Office, as they may both be interpreted ‘without any glaring contradiction to the general rule.’ (p. 210.)—*How shall we Conform to the Liturgy.*

55.—2nd. *As to the Lord's Prayer in the Occasional Services.*

In the three *Baptismal Offices* it is customary for the Lord's Prayer to be repeated *by the People with the Minister.*

In the Office for the PUBLIC BAPTISM OF INFANTS, the present Rubric merely directs, “*Then shall be said, all kneeling.*” (1662). But the original Rubric in the First Liturgy of Edward VI. (1549) enjoined:—“*Here the Minister with the Godfathers, Godmothers, and People present, shall say.*” (KEELING. p. 243).

In the Office for PRIVATE BAPTISM, the Rubric reads: “*Let the Minister of the Parish (or in his absence any other lawful Minister that can be procured) with them that are present, call upon God and say the Lord's Prayer.*” &c. (1662). On the Reception of the child so baptized into the Church the direction is also sufficiently clear for the People to join in the Lord's Prayer.

In the Office for ADULT BAPTISM, first introduced into the Liturgy of 1662 (the present Book of Common Prayer), the Rubric is merely, “*Then shall be said the Lord's Prayer, all kneeling;*” leaving us to follow the analogous case in the Office for the PUBLIC BAPTISM OF INFANTS.

56.—In the Liturgies of 1549, 1552, 1559, and 1604, we find that the Lord's Prayer in the five Occasional Services—viz. of Matrimony, of Visitation of the Sick, of the Burial of the Dead, of the Churching of Women, and of the Communion,—has its last clause, “*But deliver us from evil,*” distinguished as the response of the People, by being preceded by the

word '*Answer*;' so that the previous portion was not repeated by the People. At the *last* Revision of the Prayer Book (in 1662) no change was made in the Rubric before the Lord's Prayer in these instances, but the last clause of the Prayer was no longer separated as a *response*, being then annexed to the part belonging to the Minister to utter, whence it has been concluded that in these Offices it is *not to be repeated by the People* with the Minister. (See the OCCASIONAL SERVICES, *postea*).

57.—3rd. *As to the Lord's Prayer in the 'Second Lesson' of the Morning Service, which will happen when St Matthew vi. or St Luke xi. shall be appointed to be read. In such a case, the 'Lord's Prayer' read in the Gospel is not to be repeated by the People; for the Rubric requires that the Lessons shall "be heard of all such as are present;" nor are the People to rise from their seats at such a time like as they were wont to do in by-gone ages. The custom has long grown into desuetude, and to attempt its renewal now would provoke much confusion.*

We will quote but a few opinions on this branch of our subject; and from the last, Mr. Tyrrell's, affecting posture, we must beg to differ.

SHEPHERD (*ob.* 1805) says:—'In some Churches, when the Lord's Prayer is read in the *second Lesson*, it is customary for the whole Congregation to rise from their seats, and kneel. The practice is pious and affecting; but its propriety may be questioned. To *repeat* the words of the Lord's Prayer with the Minister on these occasions, is certainly irregular, except we suppose that the directions given at the end of this Rubric, were meant to extend to the *Lessons*. But this is not probable; for it is the people's duty "*to hear God's Holy Word,*" and no part of the *Lessons* is appointed to be repeated by them.' (p. 63.)—*Elucidation of Book of Com. Prayer*, Vol. I.

The Rev. J. C. ROBERTSON says:—'It seems to me clearly wrong to *stand up*, as some Congregations do, when it (the Lord's Prayer) is read in a Lesson.' (p. 183. note).—*How shall we Conform to the Liturgy*.

The Rev. G. W. TYRRELL remarks:—'When this Prayer occurs in the *Second Lesson*,—whether the Congregation kneel, or should repeat it after the Minister, has been matter of doubt—*standing*

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'seems in this case a more suitable posture. The Congregation 'should not repeat it after the Minister, for it is their duty to "hear God's holy word," and no part of the *Lessons* is appointed 'to be repeated by them.' (p. 98).—*The Ritual of the United Church of England and Ireland*.

58.—4th. *As to the Lord's Prayer uttered from the Pulpit before the Sermon.* We will not here enter upon the inquiry 'whether there should be, or should not be, any Prayer before the Sermon;' that will come under our notice hereafter. There is little doubt, but that *the Prayer* before the 'Sermon,' if there be a Prayer, is a part of 'Divine Service;' and that if a Prayer be employed, it should be in accordance with the 55th CANON, entitled,—"*The Form of Prayer to be used by all Preachers before their Sermons,*" which ran thus:—

'Before all Sermons, Lectures, and Homilies, the Preachers and 'Ministers shall move the People to join with them in Prayer 'in this form, or to this effect, as *briefly* as conveniently they may: 'Ye shall pray for Christ's Holy Catholic Church, &c. " (here continues the *Bidding Prayer*).....in the life everlasting;" 'always concluding with the *Lord's Prayer*.'—CANON 55. A.D. 1603.

In the more ancient formulary, (of about the 14th century) as given by *L'Estrange*, the *Bidding Prayer* thus began, and concluded:—

'After a laudable custom of our Mother holy Church, ye shall 'kneel down, moving your hearts unto Almighty God, and making 'your special prayers for the three estates, &c.....longest continue. 'For these and for all true Christian people *every Man and Woman* 'say a *Pater Noster*, and an *Ave*, &c.'—*Alliance of Divine Offices*, (p. 171.)

The *Rev. W. Palmer* tells us that the characteristics of these Prayers before the Sermon are:—

'That the Preacher admonishes the people what they are to 'pray for; and the people being supposed to offer up a silent 'petition for each object that is mentioned, the Preacher at the 'conclusion sums up their devotions in Collects or the Lord's 'Prayer (p. 61).....In the primitive Liturgies we often find long 'prayers like these, where the Deacon enjoined or required the 'prayers of the faithful; and they either prayed in silence, or 'answered to each petition "*Lord have mercy,*" while at the close 'some Collect or Prayer summed up their devotions. It is from 'the same original that our Litany is derived; the chief difference 'being, that in the Litany the people respond aloud, while in the '*Prayers before the Sermon* they pray in secret.' (p. 63).—*Orig. Liturgic*. Vol. 2.

From this Author we learn that the People after the '*Bidding*' prayed "*in secret*;" but from *Mr. Lathbury* we gather, that it was otherwise: and we find also, that up to 1662 the '*Bidding Prayer*' might be either *before*, *after*, or *in*, the Sermon; and that it always concluded with the *Lord's Prayer*.

The REV. T. LATHBURY says:—"It appears from various Sermons extant, that in the early period of the Reformation it was not the general practice to use the Prayer, or to *bid to prayer* until the Sermon was commenced. Thus in one of *Latimer's* Sermons before the Convocation in the reign of Henry VIII. A.D. 1536, he first names his text and enters upon his subject, and then calls upon the people to pray. So, at a much later period, *Jewell*, after he had entered upon the subject, and made his arrangement, called upon the people to pray, mentioning the topics according to the order in the Queen's Injunctions. The original practice, therefore, was to commence the Sermon, and then to call upon the people to unite in prayer with the Preacher; and the form laid down in the Injunctions was always followed until the Puritans began to use extempore prayer. (p. 209)..... The usual practice now is to use a Collect with the Lord's Prayer. And it may be observed, that the practice of *extempore prayer*, unless it be a prayer modelled exactly after the form in the Canon, is quite unauthorized." (p. 213).—*History of Convocation*. 8vo. Second edition.

We find also WREN, *Bishop of Norwich*, in his injunctions A. D. 1636, directing—"that the Prayer before the Sermon or Homily be exactly according to the 55th CANON, "*mutatis mutandis*," only to move the People to pray in the words there prescribed, and no otherwise." (CARDWELL's *Doc. Ann.* ii. p. 201).

59.—From what has been now said, it appears, that if a Prayer is used before the Sermon, it must embrace, or be concluded by, the '*Lord's Prayer*.' And that custom has sanctioned in Parish Churches in more modern times a Collect and the Lord's Prayer in the place of the '*Bidding Prayer*' of the 55th CANON. The *Lord's Prayer* being thus canonically, and by common usage, employed before the Sermon: and being comprised under the denomination of '*Divine Service*,' it becomes subject, therefore, according to the strict letter of the law, to the directions of the '*general Rubric*,' and ought

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to be pronounced by the People with the Minister, as was the former practice. Later habit, however, has completely superseded this usage, and the Lord's Prayer before the Sermon is *now said by the Minister alone*.

The following opinions will serve to elucidate this subject further :—

BP. SPARROW (*ob.* 1685) writes :—' Before the Sermon no Prayer is appointed but the Lord's Prayer; the petitions being first consigned upon the People, by the Preacher or Minister, who is appointed to bid the Prayers, as it is in Edward the sixth's, and Queen Elizabeth's Injunctions; that is, to tell the People before-hand, what they are at that time especially to pray for in the Lord's Prayer; which, in the *55th Canon of the Constitutions*, Anno Dom. 1608, is called, moving the People to join with the Preacher in praying the Lord's Prayer. (p. 163)......This form of *bidding Prayers* is very ancient; we may see the like in St Chrysostom's and other Liturgies, which they called *προσφωνησεις*, *Allocutions*, in which the Deacon speaks to the People from point to point, directing them what to pray for, as hath been said before. This is all the difference betwixt them and this, that in them the People were to answer to every point severally, "*Lord, have mercy*," &c; in this, they are taught to sum up all the petitions in the Lord's Prayer, and to pray for them all together. This was the practice in King Edward the Sixth's time, as appears by Bishop Latimer, Jewel, and others in those days, whose forms of *bidding Prayers*, before Sermon, are to be seen in their writings.' (p. 165).—*Rationale*.

ABP. SECKER (*ob.* 1768) observes :—' *Before the Sermon*, the Minister who is to preach, "moves the people," by the direction of the *55th Canon*, "to join with him in" a short form of "prayer." This was more particularly needful in past ages, when the Sermons were commonly at a different hour from the Liturgy, as they are still at our Universities. And at whatever hour they were, great stress was laid on the use of this Prayer for some time after the Reformation: because when that took place, an acknowledgment of the King's supremacy, which the Papists denied, was very prudently, as things then stood, inserted into it. And hence it hath continued to our days, though it is frequently shortened into a *Collect* and the *Lord's Prayer*, the reason for enlarging being now become less. The original manner of performing this part of the Preacher's Office was by "*bidding*," that is, inviting and exhorting the people to pray for the several particulars, mentioned by him: which they were understood to do, either silently in their minds, as they went along with him, or by comprehending them all in the Lord's Prayer at last. But in process of time some imagined it better to put the whole into the shape of a direct address: others followed their example, as thinking it a matter of indifference: but most have kept to the old way. And the intention being the same, neither custom should give offence.'—(quoted in MANT'S *Book of Com. Prayer*. p. 295.)

THE DOXOLOGY OF THE LORD'S PRAYER. 1193

The REV. J. C. ROBERTSON observes:—"In England, before the Reformation, the custom was, either that both Priest and people should pray in silence, after the bidding; or that the Priest should say the Prayer as far as the word "temptation," and the people should add the rest as a response. (See *Burnet*, H. R. ii. 30; *Martene*, i. 137; iii. 24). In after times, the latter of these practices was observed at Sermons, as most commonly in the other parts of public worship. (See *Coxe*, p. 69.) Hence, therefore, we have analogy, as well as the plainest meaning of the words, for extending to the *Lord's Prayer* in this place, the general Rubric, which orders that the people say it with the Minister, "whosoever it is used in Divine Service.".....In a *Note* is added:—"The Divines to whom we are indebted for the last Revision of the Prayer Book—from which the general Rubric dates—understood Preaching to be a part of "Divine Service." Although we may question their opinion, as applied to the documents of the preceding century, it is of the highest possible authority in resolving the meaning of their own Rubric. Besides, although a Sermon were not Divine Service, a Prayer must be such, even when introduced in connexion with a Sermon. Latimer very commonly ends his Sermons with the Lord's Prayer. At Stamford, where he was a stranger, he declares—"That all that cannot say it may learn, I use before the Sermon and after to say it. Wherefore now, I beseech you, let us say it together." (Ed. 1824. i. 284.) Also in the end of his fourth Sermon on the Lord's Prayer—"I desire you to say after me, *Our Father, &c.*" (p. 185).—*How shall we Conform to the Liturgy.*

MR. A. J. STEPHENS (*Barrister-at-law*) states:—"The Priest has no legal right to deliver an introductory prayer in the pulpit before the Sermon, because there has been none provided by the Rubric. In the *Canons* of 1604, a "*bidding prayer*" was ordered, and which was to terminate with the Lord's Prayer; but no Rubric commanding such observance is in the Book of Common Prayer of 1662; and saying a prayer not expressly authorized by *Stat. 13 & 14 Car. II. c. 4.* is introducing a different rite, form, or ceremony, from that which has been directed by the statute of Uniformity.—*Book of Common Prayer*. E. H. S. p. 1157.

THE DOXOLOGY OF THE LORD'S PRAYER.

'For thine is the Kingdom, and the power, and the glory,
'for ever and ever. Amen.'

60.—This *Doxology*, derived from St Matthew's Gospel. vi. 13., was added to the Lord's Prayer here, and in some few other instances, at the *last Review* in 1662. It was adopted in the Greek Church, but not in the Roman; and we find it in certain old English versions subsequent to the 13th century, (*MASKELL. Mon. Rit.* ii. 238.); from which it was

doubtlessly incorporated into the *Scotch Liturgy** (1637.), we alone, however, in the Western Church retain it; and it seems to come with great propriety after the Absolution, as expressive of praise and thankfulness.

The genuineness of this concluding clause is very much doubted. We do not find it in *St Luke's* Gospel; and some versions only of *St Matthew's* Gospel supply it. Tertullian, Cyprian, Origen and Cyril of Jerusalem, do not admit it; nor, according to Mill, Bengel, Wetstein, and Griesbach, is it to be met with in the earliest authentic Manuscripts. The more ancient Liturgies, however, recognize it, although not in precisely the same words; and we discover it in the Apostolical Constitutions; and it is also acknowledged by Clemens (*Const.* iii. 18.), Chrysostom, Theophylact, and others. It is on this account, probably, that we find it omitted in many of the instances in which the Lord's Prayer occurs in our Liturgy. But where it is intended that there shall be an expression of praise or thanksgiving, there we find the Doxology; as in the Lord's Prayer following the Absolution in the Morning, and Evening, Service; in the Post-Communion Office; in the Churching of Women; and in the Form of Prayers to be used at Sea: these four are the only examples in the Liturgy of the Church of England.

We will cite a few authorities:—

L'ESTRANGE writes:—‘This *Doxology* not being affixt to the Lord's Prayer, as *St Luke* represents it to us, and being omitted in very ancient manuscripts of *St Matthew's* Gospel, learned men conjecture—“à Græcis ad Evangelii textum ascriptum fuisse ex Liturgiis aut “solemni aliqui consuetudine;”—“it was transplanted out of the

* In the *SCOTCH LITURGY* (1637) the Rubric preceding the Lord's Prayer ran in these words:—

‘Then shall the *Presbyter* or *Minister* begin the *Lord's Prayer* with a loud voice. And in this, and all other places of the *Liturgy*, where the last words, For thine is the Kingdom, &c., are expressed, the *Presbyter* shall read them. But in all places where they are not expressed, he shall end at these words, but deliver us from evil. Amen.’—KEELING.

"Liturgies of the Greek Church, or some such solemn usage, into the text of the Gospel. So *Lucas Burgensis* in his *Variae Lectiones* : of the same mind are *Beza*, *Grotius*, and most learned men probably enough, for the Greek Church ever had it in her Liturgies, as is evident from *Clemens* his Constitutions, *Lib. 3. c. 18.* from *Chrysostom*, *Theophylact*, and others, who comment upon it. And the Latin Church as constantly omitted it; which is the very true reason why it is left out in ours, complying more with the Western, than the Eastern Forms.' (p. 98).—*Alliance of Divine Offices.*

BP. SPARROW makes a similar remark to *L'Estrange*, in his *Rationale*. p. 18. ed. 1722.

WHEATLY says:—'The Doxology was appointed by the last review to be used in this place, partly, I suppose, because many copies of St Matthew have it, and the Greek Fathers expound it; and partly, because the office here is a matter of praise, it being used immediately after the Absolution. But since St Luke leaves it out, and some copies of St Matthew, and most of the Latin Fathers; therefore we also omit it in some places where the offices are not direct acts of thanksgiving. (p. 128.)...The Doxology is here annexed, (Communion Service after the reception) because all these devotions are designed for an act of praise, for the benefits received in the holy Sacraments.' (p. 303).—*Rat. Ill. of Book of Com. Prayer.*

SHEPHERD states;—'The Doxology, I apprehend, the learned in general suppose to be no part of the original Prayer. It is not found in the form recorded in the Gospel of *St Luke* : and though it has been received into the present editions of *St Matthew's* Gospel, yet it is omitted in many antient copies. Neither is it mentioned by any of the Latin Fathers; and is but rarely used in the offices of the Latin Church. On the other hand, it is found in the Syriac Version of St Matthew's Gospel, was introduced at a very early period into all the Greek Liturgies, is commented upon by Chrysostom and others of the Greek Fathers, and is known to have been in common use among the Jews: which considerations, added to the extreme improbability that any person would presume to tamper with such a composition, if they do not prove that our Lord himself used the Doxology in the form delivered to His Disciples, will at least vindicate the Revisers of 1661 for having occasionally introduced it into the English Liturgy.' (p. 68.) ... 'The Doxology appears to have been borrowed from the benedictory prayer of David, recorded 1 *Chron.* xxix. 11. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: thine is the kingdom, and thou art exalted as head above all." And it is also worthy of remark, that in the preceding verse David uses both the phrases, "Our Father" and "for ever and ever," with which the Lord's Prayer begins and ends.' (p. 73. Note).—*Etuc. of Book of Com. Prayer* Vol. 1.

The REV. W. G. HUMPHRY remarks:—'The genuineness of the Doxology is questioned, on account of its omission in the parallel passage of St Luke, (xi. 2—4.), and also according to some of

'the most important MSS. of the New Testament in this passage of 'St Matthew. The Doxology was always admitted by the Greek Church, as appears from Clem. Const. iii. 18; Chrysostom, 'Theophylact, &c. The Latin Church as constantly omitted it.'—(p. 113.).—*Hist. and Explan. Treatise on the Book of Com. Prayer.*

The Rev. J. JEBB observes:—'The principle of our Liturgy is to 'insert it (the Doxology), in those cases only where it is immediately connected with thanksgiving. In our Service it forms 'a step in that gradual ascent of beautiful proportions, which rises 'from confession of sins, to remission, and then from prayer for 'enabling grace, to the confident expression of praise, first in 'the ecclesiastical hymn, the Gloria Patri, and then in the more 'perfect language of divinely inspired Psalm. The ancient use 'of Winchester illustrates this principle.' (p. 256)—*Choral Service.*

Having now gone through the first division of our subject, which for convenience' sake we designated the 'Introduction;' our next step is to proceed to discuss the various ritual features involved in the second division; viz:—

II. THE PSALMODY, AND READING.

THE VERSICLES.

¶. 'Then likewise he shall say.'—Book of Com. Pr.

(All still Kneeling.)

61.—It seems natural,—after having brought to our recollection by the repetition of the Confession our numerous sins and shortcomings; and solicited their forgiveness; received Absolution on repentance; and called upon God in humble prayer—that we should, under the consciousness of guilt, feel ourselves somewhat in the position of David, when in the like case, unworthy and unable, without Divine assistance, to open our lips to utter aright the praises of our most merciful Heavenly Father. On this account, we have in our Liturgy a few brief *supplications*, effecting by their alternate, or rather antiphonal, character, a very appropriate transition from the penitential portion of Divine Worship to that of praise and thanksgiving.

The four *Versicles* used in our Book of Common Prayer were introduced in the *First* Liturgy of Edward VI. (1549); and seem to be derived from very ancient use. Benedict, of the 6th century, speaks of their being employed at the beginning of Matins, and other Offices, in his day: and Amalarius, and Walafrius Strabo, of the 9th century, also make mention of them. In fact, these Versicles have been used in the Anglo-Saxon Offices, and in the English Church, from time immemorial. Some authorities say that in primitive ages these Versicles, with the entire of *Psalm lxx.*, and the *Gloria Patri*, were uttered by the Priest on his rising from his bed in early morning, as a spiritual preparation for Divine Service in the Church. (See *Palmer's Orig. Lit.* i. 245.)

62.—*Posture*.—These four *Versicles* are to be repeated by the Minister and People alternately, as indicated by the terms “Priest,” and “Answer;” and as no fresh Rubrical direction with regard to posture occurs, *all are to continue kneeling*.

BP SPARROW (*ob.* 1685) remarks:—‘This is a most wise order of the Church in assigning this place to these Verses; namely, before the *Psalms*, *Lessons*, and *Collects*, and yet after the *Confession*, and *Absolution*; insinuating, that our mouths are silenced only by Sin, and opened only by God. And therefore when we meet together in the habitation of God’s honour, the Church, to be thankful to Him, and speak good of His name; we must crave of God Almighty first pardon of our sins, and then that He would put a new song in our mouths, that they may show forth His praise.’ (*p.* 19.)—*Rationale*.

DEAN COMBER (*ob.* 1699) writes:—‘It was a very ancient practice of the Jews to recite their publick Hymns and Prayers by course, and many of the Fathers assure us that the primitive Christians imitated them therein, so that there is no old Liturgy, which does not contain such short and devout Sentences as these, wherein the People answer the Priest, and which are therefore called “*Responses*.” This primitive usage, which is now excluded not only from Popish assemblies by their praying in an unknown tongue, but also from those of our *Protestant Dissenters* by the device of a long extempore prayer, is still maintained in the Church of England; which allows the people their ancient right of bearing part in the Service, for these good reasons: First, hereby the consent of the Congregation to what we pray for is declared; and it is this unity of mind and voice, and this agreement in prayer, which hath the promise of prevailing, *Rom.* xv. 6; *Matt.* xviii. 19. Secondly, this grateful variety, and different

'manner of address serves to quicken the people's devotion. Thirdly, it engages their attention which is apt to wander, especially in sacred things; and, since they have a duty to perform, causes them to be expectant and ready to perform it. Let all those then, who attend the Public Service, gratefully embrace the privilege which the Church allows them, and make their responses gravely, and with an audible voice.'—(quoted in MANT'S *Book of Common Prayer*, in loco.)

DR. BENNETT (*ob.* 1708.) remarks:—'It must be remembered, that both here, and elsewhere; when our prayers to God are divided into such small portions as we call *Versicles*; the People are to join in that part which the Minister utters, as well as in that which they are enjoined to pronounce themselves. And so the Minister in like manner must join in what the People utter, as well as in his own part. For otherwise they do not *join* in Prayer. Besides, if this be not done, we shall often offer to God that which has but an imperfect sense. For instance, in this place, these words, *and our mouth shall show forth Thy praise*, do so manifestly depend upon what the Minister spake just before, that the sense of the one is not perfect without the other. 'Tis true, the Church requires, that the Minister shall say the one, and the People the other portion; that is, the one portion shall be vocally uttered by the Minister, and the other portion shall be vocally uttered by the People, alternately and by way of *Responses*: but yet both the Minister and the People ought mentally to offer, and to speak to God, what is vocally offered and spoken by each of them respectively, for the reasons already given. And that both the Minister and the Congregation may be the better able to do this, let me entreat them respectively to take care, that they do not confound and disturb each other, by beginning their several portions too soon. Let the Minister's first *Versicle* be finished, before the People utter a word of the second; and let the People have time enough to finish the second, before the Minister begins the third, &c. So that both the Minister and People may have time enough deliberately to offer every portion, and to make all of them together one continued act of devotion.' (p. 38.)—*Paraphrase on the Book of Com. Prayer.*

The REV. J. JEBB, speaking of these *Versicles*, says:—'These were anciently, and still are in the older Choral books, called *PRÆCES*; though that term more properly belongs to the *Versicles* between the Creed and the Collect for the day.....The *Versicles* are a more frequent and characteristic feature of the Western than of the Eastern Liturgies; while again, the Eastern more abound in consecutive Collects and Litanies.....The *Versicle* made by the Priest, is always followed by a *Response* of the People or Choir; notified in our Prayer Book by the words "Priest" and "Answer" prefixed. There are other *Preces*, not taken from the Psalms, which have the parts severally allocated to Minister or People merely notified by a change of type, the *Responses* being in Italic letters..... With these short Prayers and *Responses* the Psalmody, properly speaking, begins.....The *Versicles* forming the subject of this section are in close connection with the Psalms which follow: and both from this circumstance, and from their intrinsic character, the inconsistency of that practice must be evident,

'which in some Choirs, allows the simple reading of the Versicles and Responses, while the Psalms are chanted. The act of "reading Prayers," as the performance of Divine Service is vulgarly called, is thus ostensibly disconnected from the act of praise. Another practice is perhaps still worse, because more palpably discordant; I mean, that of reading the Versicle, and chanting the Response; that is, half saying, half singing, certain verses of the Psalms. This anomaly has arisen from the misconception, already reprehended, which in some Collegiate Churches disconnects the Clerical from Choral duties altogether. (p. 257.)..... The two Versicles succeeding the Lord's Prayer, are introductory to the act of praise beginning at the Gloria Patri, and are pronounced kneeling, as being Prayer for God's saving help, to enable the worthy rendering of thanksgiving.' (p. 263.)—*Choral Service.*

63.—The *first two* Versicles are taken from one of the Penitential Psalms (*Ps.* li. 15.); and the *second two*, from *Psalms* lxx. 1. (or *Ps.* xl. 13.); with a slight alteration of the wording, from the singular to the plural, to adapt them better to Congregational use. In the *First Liturgy* of Edward VI, (1549), they retained the singular number as in the original: in the *Second Liturgy* of Edward VI (1552), they were changed to their present reading.

The *Hosannah* Versicle, '*O God, make speed to save us*,' which is but a paraphrase of the Hebrew expression '*Hosannah*,' "Save now, I beseech thee O Lord," (*Ps.* cxviii. 25.), was employed in the Christian Church at a very early period, (*Eusebius* E. H. ii. 23.); and had rather a jubilant character, being used as a doxology. (See *Apostol. Constit.* viii. 13; *Liturgy of Chrysostom*; and the early Western Liturgies.)

64.—After the *first two* Versicles, it was suggested by the Royal Commissioners in 1689, among their proposed '*Alterations*' in the Liturgy, to introduce the following Versicle and Response:—

'*Minister.* Enlighten our minds O Lord.

'*Answer.* That we may understand the great things of Thy Law.'—(*Copy of the Alterations Printed by order of the House of Commons.* June 1854).

65.—Care should be taken that the Versicles be not too hurriedly repeated, and that neither Minister nor People follow with their parts too quickly.

L'ESTRANGE says:—‘These *Versicles* with their *Responses* are ‘pure canonical Scripture, the singular number only changed into ‘the Plural: *Ps.* li. 15; *Ps.* xl. 13; very aptly are they premised to ‘usher in the ensuing Doxology. The answers are to be returned ‘by the People, not by the Quire, as is the Romish use, direct ‘contrary to the ancient practice. “The People and Priest spake ‘one to another in prayers.” (*Hieron.* 2 *Proem. Com.* in *Galat.* ii.): ‘Conformable is the direction of *Bucer*, “Whilst devout prayers are ‘made in the behalf of all the people, let them answer the Minister, ‘and not only the Amen, but also all other responses which are ‘wont to be returned to the Minister, as the ancient wont hath ‘been both in the Liturgy and other prayers.” (p. 76.)—*Alliance of Divine Offices.* 2nd edit. fol. A. D. 1690.

BP. COSINS (*ob.* 1672) remarks:—‘This is the answer of all the ‘People. In the second Book of *Edw.* vi. the word *Choir* is ‘everywhere put for our word *Answer*: and by making this ‘*Answer*, they promise here and undertake for themselves, that ‘they will not sit still to hear the Psalms and Hymns read only to ‘them, as matter of their instruction; but that they will bear a ‘part in them with the Priest; and keep up the old custom still of ‘singing, and answering verse by verse, as being specially appointed ‘for the setting forth of God’s praise; whereunto they are presently ‘invited again by the Minister in these words, *Praise ye the Lord.* ‘So that our manner of singing by sides, or altogether, or in several ‘parts, or in the People’s answering the Priest in repeating the ‘*Psalms* and Hymns, is here grounded: but if the Minister say all ‘alone, in vain was it for God’s people to promise God, and to say, ‘that their mouth also should shew forth His praise.’ (p. 19.)—*Additional Notes to NICHOLL’S Book of Common Prayer.*

SHEPHERD (*ob.* 1805.) writes:—‘In this mode of alternate ‘recitation, the Primitive Church of Christ appears to have con- ‘formed to the model of the ancient Jewish Church; in both of ‘which it was customary to recite Hymns and Prayers in alternate ‘sentences, one part of the Congregation responding to the other: ‘This difference however, as some have thought, is observable. ‘Among the Jews, the Service was performed by the Priests and ‘Levites only. But we have a more extensive privilege, and every ‘Christian is himself so far a Priest, as to be admitted to join in ‘this spiritual sacrifice. The primitive usage of occasionally ‘praying by Responses, rejected by some establishments, (which ‘so far at least have deprived the People of their ancient right of ‘bearing a part in the Service), is wisely retained by the Church ‘of England..... Again, by this grateful variety in our forms, the ‘attention, too apt to wander during the performance of sacred ‘offices, is engaged, and our devotion is enlivened and invigorated.’ (p. 81.)—*Elucidation of the Bk. of Com. Prayer.* Vol. i.

[Responsive Prayers, &c.]

66.—Great objections have been raised by the adversaries of the Church of England against the

responsive method of praying, and the *alternate* repetition of Versicles and Psalms, enjoined so frequently in our Liturgies, and prescribed by custom; but the objections are as unreasonable, as they are unmerited; for no interruption to devotion occurs: where Minister and People do not join *vocally*, they do *mentally*; and the usage tends in an admirable degree to engage the attention, and quicken and sustain the fervour of devotion. The practice, moreover, is strongly defended by many examples in the Scriptures; as may be seen in *Exod.* xv; *1 Chron.* xvi; *2 Chron.* vi, vii; *Psal.* cvi; *Isai.* vi. 1; *Acts* iv; *1 Cor.* xiv; *Col.* iii; *Rev.* v. vi.; which, we trust, will sufficiently answer all gainsayers.

ABP. SECKER (*ob.* 1768) thus remarks upon the responsive method of worship:—‘Some of our *Dissenting* brethren have thought, and so have some Papists, that dividing this, and other parts of the Service, as we do, between the Priest and the Congregation; and allowing the latter to make Responses, or answers; is permitting, not only laymen, but even women, against an express prohibition of Scripture, to encroach on the Ministerial Office, makes a disagreeable confused noise, and hinders many from understanding what is said. But surely the office of the Minister is sufficiently distinguished, as he presides and leads, throughout the Service. And why should not the People be suffered to follow him, and bear some part with their voices in praying, as well as the main part in singing? Not to say, that the principal article, in which they do bear a part, is the “Psalms” for the day, which were designed to be sung, where it could be done conveniently. No Scripture forbids the Congregation to bear a part: that which forbids women to speak in the Church, (*1 Cor.* xiv. 35.), means only to forbid their giving instruction, or entering into questions or disputations there. And St Paul commands us to “speak to one another in Psalms, and Hymns, and spiritual songs,” (*Eph.* v. 19.) Accordingly, the primitive Christians are known to have used this alternate manner in their public prayers and praises. And though, when the Psalms and Hymns are spoken thus, and not sung, there is nothing harmonious in the sound, yet St John describes the worship of the blessed above by the “voice of many waters and of a great thunder.” (*Rev.* xiv. 2); which is no unfit comparison for the united answers of a large Congregation. As to the other part of the objection, this method in reality creates no confusion or difficulty at all. A very little practice will render it easy to any one that can read: even they, who cannot read, may join in it, by attending to those near them, or to the Clerk; it makes a grateful variety, keeps attention awake, and enlivens devotion.’—(quoted in MANT’S *Book of Common Prayer*. p. 18).

ABP. KING observes:—‘As the Scriptures prescribe us the use of Psalms in the praises of God, so they encourage us to offer

'those praises by way of *responses* or *answering*. For this we have 'the best example that can be desired, even the blessed Angels and 'glorified saints. So in *Isaiah*, vi. 3., "And one cried unto another, "Holy, holy, holy, is the Lord of hosts." And the Church 'triumphant through the whole Revelation, is, I think, constantly 'represented praising God after this manner. (See *chap.* vii. 9, 10, '12; xix. 1—6.) I make no question but this is taken by allusion 'from the manner of the Church's praising God on earth: and it is 'agreeable to St Paul's command of "teaching and admonishing one 'another in Psalms," &c.; which supposes every one to have a 'share in them, either by turns, or by bearing a part. This way of 'praising God by answering one another is the most ancient we 'find in Scripture: for thus Miriam praised God, (*Exod.* xv. 21): 'and the last song recorded in Scripture is of the same sort, *Rev.* 'xix. as before mentioned. According to these Scripture examples 'the people are allowed to bear their part in the Psalms, and either 'to sing or say them by way of answering.—(*ibid.*)

WHEATLY (*ob.* 1742) observes:—"Some have objected against 'the dividing of our prayers into such small parts and Versicles: 'but to this we answer, that though there be an alternation and 'division in the utterance, yet the prayer is but one continued form. 'For though the Church requires that the Minister speak one 'portion, and the People the other; yet both the Minister and the 'People ought mentally to offer up and speak to God, what is 'vocally offered up and spoken by each of them respectively.'—(*p.* 126.).—*Rat. Ill. of Book of Com. Prayer.*

THE GLORIA PATRI, OR DOXOLOGY.

¶. 'Here all standing up, the Priest shall say.'

Present Bk. of Com. Pr.

67.—Having concluded the penitential portion of our worship, we now commence the laudatory part with the Hymn or Doxology, "*Glory be to the Father*," &c.; which is designated also the '*Gloria Patri*,' from the first two words of the Latin translation. Sometimes it is called the '*Lesser Doxology*' to distinguish it from the Angelic Hymn, or Gloria in Excelsis, "*Glory be to God on high*," &c., employed in the Communion Office; and which is called the '*Greater Doxology*.' The *Gloria Patri* is derived from very remote antiquity, and is considered to be a paraphrase upon the song of the Seraphim "Holy, Holy, Holy," (*Isa.* vi. 3; see also *Rev.* iv. 8.). St Basil ascribes some such Doxology to the Apostles themselves; and from their day the substance of this

Hymn of Glory has been identical, although the wording has been various. The Arians adapted this Doxology to their own heretical opinions by slightly changing the phraseology into "Glory to the Father, *by* the Son, and *in* the Holy Ghost," (*Theod. Fab. Hæret. IV. c. 1.*): upon which the orthodox Church took the form of words given by our Lord for Baptism, when He sent forth His Apostles to teach and baptize all nations, (*Matt. xxviii. 19.*). The earlier Liturgies confined this Doxology to one sentence—*Δόξα Πατρί, καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι, νῦν, καὶ δὲ, καὶ εἰς τοὺς αἰῶνας*; (*Liturg. Jacob. Cod. Lit. v. 63*); "*Glory be to the Father, and to the Son, and to the Holy Ghost, now, and ever, world without end:*" but, subsequently, to meet the Arian dogma that time was before Christ was, the latter portion was thus enlarged—"As it was in the beginning, is now, and ever shall be, world without end." (*Conc. Vaison, II. A. D. 529.*); thus making it a kind of *Creed*, as well as test of orthodoxy. (See *BINGHAM Chr. Antiq. xiv. 2. §. 1. HOOKER Eccl. Pol. v. 42.*). When this addition was made is uncertain. Baronius assigns it to the Council of Nice (*Annal. A. D. 325.*), but there is no documentary evidence of this: we find it, however, expressly mentioned in the second *Council of Vaison* in France (in A. D. 529) as above, so that it was then well known.

In the Liturgies of the Church of England previous to the last Revision (in 1662), the *Gloria Patri* here has no Rubric preceding it; and is divided into two sections, serving as a Versicle and Response: the Versicle is headed by the word "*Priest,*" to indicate that that portion was to be uttered by him, while the remaining section was left to be the *response* of the People.* At the *last Review* (1662) the Rubric we now have was introduced,

* In the SCOTCH LITURGY (1637) the Rubric is:—"Then all of them standing up, the Presbyter shall say or sing."—(KEELING. p. 10.).

and the word '*Answer*' prefixed to the response, "*As it was in the beginning.*" &c.

Upon the character of this Doxology we may cite the authorities following:—

L'ESTRANGE writes:—"As for this *Doxology* so often repeated in 'the Service of our Church, cause there is to think it very ancient, 'and of much older standing than the Council of Nice. *St Basil* 'derives it very high, citeth *Irenæus* for the use thereof, calleth 'it *antiquam vocem*, "a phrase of great antiquity." And doubtless 'so it is, for *Justine* mentions it οὐκ ἀπλῶς ἢ πρὸς τοὺς πατέρας κ.τ.λ. ('Expos. Fidel.). "*Glorifying the Father, the Son, and the Holy* 'Ghost without a sound confession of the Trinity is not enough 'to save us." So also *Clemens Alexandrinus*, αὐοῦντες τῷ μόνῳ 'κ. τ. λ. (Pædagog. l. 3.) "*Glorifying the Father only, and the* 'Son with the Holy Ghost." And in all probability to this had '*Tertullian* regard, where interpreting that of the Prophet *Malachy*, "*Incense shall be offered and a pure offering*," he gives his sense of 'it thus, by "*id est Gloria relatio Benedictio et Hymni*," the giving 'glory to God the blessings and Hymns. Truth it is, there might 'in the former times be some small syllabical difference in the 'rehearsing of it, some thus, "*Glory be to the Father, by the Son* 'in the Holy Ghost;" some thus, "*Glory be to the Father, and* 'the Son with the Holy Ghost," as *Irenæus* in *St Basil*: others, as we 'use it now, in which diversity there was certainly nothing either 'intended ill towards the truth, or which could be directly drawn 'into ill construction, but when about the time of the Nicene 'Council, the Arians began to sow their seeds of heresie touching 'the inequality of the three Persons, and the better to colour their 'pretences, sheltered themselves under the protection of the Doxology, "*the Father, by the Son, in the Holy Ghost*," formerly used, 'to which they constantly adhered; hereupon the Council of *Nice* 'to avoid all occasion of future question, held herself to that form 'which came nighest to the form of Baptism composed by our 'Saviour, and the doctrine of Christian Faith, prescribing it to be 'punctually observed by all such as were of the Orthodox party. 'So that the Church being then split into two divisions, the 'οἰκοια δόξα, and form of Doxology used by either side, became 'the κριτήριον, and note of distinction from the other. Now 'whereas it may be urged out of *Philostorgius*, that *Flavianus* 'first brought it into use, if the Author may not be questioned 'as partial being an Arian, yet may he be interpreted to speak 'in reference to *Antioch* only. And whereas *St Hierom* hath been 'currently delivered to be the Authour and composer of the second 'verse, "*As it was in the beginning*, &c. the story of *Leontius* his 'cunning pronouncing of only the end of that versicle, εἰς τοὺς αἰῶνας τῶν αἰώνων i. e. *world without end*, in an audible tone, 'is evidence to the contrary, that *Leontius*, being contemporary 'with *Athanasius*, and both long before *Jerom*.' (p. 76).—*Alliance of Divine Offices.*

BP. COSINS (ob. 1672), speaking of the "*As it is was in the beginning*, &c. remarks:—"This was added to *Gloria Patri*, which 'was only used before, to meet with the poison of *Arius*, who

'said there was a beginning of time before Christ had any beginning. The like hath been said, of taking up the custom to put in "*Dei gratia*" into the style and title of Kings and Emperors, to meet with the poison of *Pelagius* who was a great opposer of the 'grace of God.' (p. 19).—*Additional Notes to NICHOLL'S Book of Com. Prayer.*

BP. SPARROW (*ob.* 1685.) calls this Doxology:—'The Christian's both Hymn and shorter Creed. For what is the sum of the Christian's faith, but the mystery of the holy Trinity, God the Father, Son, and Holy Ghost; which neither Jew nor Pagan, but only the Christian believes, and in this Doxology professes against all heretics old and new! And as it is a short Creed, so it is also a most excellent Hymn; for the glory of God is the end of our Creation, and should be the aim of all our Services; whatsoever we do, should be done to the glory of that God the Father, Son, and Holy Ghost: and this is all that we can either by word or deed give to God, namely GLORY. Therefore this Hymn fitly serves to close any of our religious Services, our Praises, Prayers, Thanksgivings, Confessions of sins or faith. In a word, we cannot better begin the day, when we awake, nor conclude the day, when we go to sleep, than by *Glory be to the Father, and to the Son, and to the Holy Ghost.*' (p. 20).—*Rationale.*

DEAN COMBER (*ob.* 1699), who is followed very closely by *Wheatly*, writes:—'Upon supposition, that our pardon is granted, we rise up with joy to sing. First, "Glory be to the Father," &c.: which excellent Hymn, though it be not the very words of Scripture, yet it is a paraphrase upon the song of the Seraphim, "*Holy, Holy, Holy.*" (*Isa.* vi. 3.); and gives equal worship to every Person of the Trinity, because each Person is very God. (*1. John* v. 7.). It was a custom from the beginning of Christianity, as the Fathers shew, to "Give Glory to the only Father, with the Son and the Holy Ghost;" which orthodox form the Arian hereticks attempted to change into "*Glory be to the Father, by the Son, and in the Holy Ghost;*" whereupon the Church enlarged the old form, and annexed it to their Liturgies in this form "Glory be to the Father, to the Son, and to the Holy Ghost, now and ever, world without end:" and so the Greek Church now uses it; to which the Western Church added, in a Council, in the year of our Lord 442, "*As it was in the beginning,*" to shew this was the primitive faith, and the old orthodox way of praising God. And to this very day, it serves for these two uses. First, as a shorter Creed and Confession of our believing in three Persons and one God, whereby we both declare ourselves to be in the Communion of the Catholic Church, and also renounce all hereticks, who deny this great and distinguishing article of our faith. Secondly, it serves for a Hymn of praise; by which we magnify the Father for our creation, the Son for our redemption, and the Holy Ghost for our sanctification; and to quicken us herein, we declare it was so "in the beginning," for the angels sang the praises of the Trinity in the morning of the Creation, (*Job xxxviii.* 7.); the patriarchs, prophets, and apostles, saints and martyrs, did thus worship God from the beginning; the whole Church militant and triumphant doth it now, and shall do it for ever, not only in this world, but in that which is without

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'end. Let us therefore with great devotion join with this blessed company in so good a work, and give glory to the Father who granted our pardon, to the Son who purchased it, and to the Holy Ghost who sealed it. Let every Person of the glorious Trinity have due praise; and, as God is not weary with repeating His blessings, let us never be weary in repeating this Hymn, but in Psalms, Litanies, or wherever we find it, let us say it with a fresh sense of God's infinite love, for He justly deserves our most hearty praises.' (p. 16).—(quoted in MANT'S *Book of Com. Prayer* in loco.)

WHEATLY (*ob.* 1742) observes:—'In the primitive times almost every father had his own Doxologies, which they expressed as they had occasion in their own phrases and terms; ascribing *glory and honour, &c.*, sometimes to the Father only, and sometimes only to the Son; sometimes to the Father through the Son, and sometimes to the Father with the Son; sometimes to the Spirit jointly with both, and sometimes through or in the Spirit to either; sometimes through the Son to the Father with the Holy Ghost, and sometimes to the Father and Holy Ghost with the Son. For they all knew that there were three distinct, but undivided, Persons, in one eternal and infinite essence; and therefore whilst they rendered glory from this principle of faith, whatever the form of Doxology was, the meaning and design of it was always the same. But when the Arians began to wrest some of these general expressions in countenance and vindication of their impious opinions, and to fix chiefly upon that form, which was the most capable of being abused to an heretical sense, viz. *Glory to the Father, by the Son, in the Holy Ghost*; this and the other forms grew generally into disuse; and that which ascribes *glory to the Holy Ghost*, as well as to the Father and the Son, from that time became the standing form of the Church. So that the Doxology we meet with in the ancient Liturgies is generally thus: *Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end*: and so it continues still in the offices of the Greek Church: but the Western Church soon afterwards added the words, *as it was in the beginning*, not only to oppose the poison of the Arians, who said, there was a beginning of time before Christ had any beginning, but also to declare that this was the primitive form, and the old orthodox way of praising God.' (p. 124).—*Rat. Ill. of Book of Common Prayer.*

SHEPHERD (*ob.* 1805) writes:—'From the time of the Apostles, at least from times very near those in which the Apostles lived, to the present day, it has been the custom of all Churches to incorporate words of Glory with Prayer; and to conclude Hymns, Psalms, Sermons and Homilies, with ascribing Glory to the Father, the Son, and the Holy Ghost. But of all the Doxologies that have constituted a part of the public Service, *Gloria Patri* is the most common, the most celebrated, and the most ancient. If the reasoning of Basil be conclusive, or his opinion may be relied upon, this Hymn, *Gloria Patri*, derives its origin from the Apostles. (p. 84). . . . The earliest instance that we meet with, of the use of this Hymn, is found in the circular epistle of the Church of Smyrna, concerning the martyrdom of their beloved bishop Polycarp; whence we learn that a Doxology, nearly resembling

'*Gloria Patri*, were the last words he uttered. Polycarp was conversant with the Apostles, and was consecrated Bishop of Smyrna by St John the Evangelist. (p. 88).....BASIL proves from Clement of Rome, who lived in the time of the Apostles; from Irenæus, the disciple of Polycarp; from Gregory Thaumaturgus, his predecessor in the See of Neo-Cæsarea, on whom he pronounces a warm eulogium; from Origen, who, he hints, was not in all things relating to the Spirit, perfectly orthodox; and from many others of the most shining luminaries of the Church, that in their prayers and writings, they addressed Doxologies to the Father, to the Son, and to the Holy Ghost. In short, he says, that the Doxology was in his time, among the Christians of the East, a mark which distinguished the orthodox from the others; and that the whole Western world, from Illyricum to Neo-Cæsarea, agreed in ascribing glory to each of the Persons of the Holy and blessed Trinity in the very form which he was censured by his adversaries for employing. (p. 94.).....The latter clause, *As it was in the beginning, &c.* was probably not inserted till a considerable distance of time after the Nicene Council.....This latter clause does not pretend to the sanction of either apostolic or primitive usage: it rests simply upon the authentic testimony of SCRIPTURE, which, in a variety of instances, asserts the *co-eternity* as well as *co-equality* of the three Divine Persons.' (p. 99).—*Elucidation of Book of Com. Prayer*. Vol. 1.

THE POSTURE.

¶ 'Here all standing up.'



68.—The *posture* directed in the Rubric to be assumed while uttering the *Gloria Patri* is, that immediately after the Versicles have been repeated, *all*, Minister and People, are to *stand up*. Sufficient time should therefore be allowed for the Congregation to be fully on their feet before the Clergyman commences the Doxology.

MANNER.

¶ 'The Priest shall say.'

69.—This *Doxology*, as the Rubric enjoins, is to be '*said*,' not '*sung*,' nor '*chanted*.' The Officiating Minister is to '*say*' the first verse, and the Congregation are to '*say*,' the second.

70.—In some country Churches it is an old fashioned custom for the People to '*bow the head*'

at the word '*Son*,' like they do at the word '*Jesus*,' to mark their great reverence for the Saviour of men. This harmless practice need not be interfered with; but it must not be imposed where the usage is unknown.

With regard to the repetition of the *Gloria Patri* after the Psalms, see the comments on the Rubric following the '*Venite*,' *postea*.

DR. BENNET writes:—'*Standing* is certainly a very proper posture for the praises of God. For every body not only hears them, but ought to bear a part therein. Now tho' *sitting* may be allow'd, when we only hear, as whilst the '*lessons*,' &c. are read; yet since in Praises every member of the Congregation, is not barely passive but also active and imploy'd; therefore such a posture becomes them, as betokens their being concern'd in that part of worship. And 'tis notorious that their *standing up* together, looks as if they had something to do themselves, and that they were not merely attending to others.....Now *kneeling* is not a proper posture for such parts of the Psalms as are not directed to God; and *sitting* is a most indecent posture for such parts thereof as are directed to Him, as all sober Christians do confess: but *standing* does tolerably well suit both parts, tho' it is not the very best for one of them. And therefore since both those parts, viz. those which are, and those which are not, directed to God, are so commonly, and so suddenly, alter'd, mingled, and interwoven, the one with the other, that the most suitable postures for each of 'em cannot be alwaies us'd; certainly that one posture which best suits with both together ought to be preferred. I must add, that the Minister ought not to begin the Doxology too soon, for fear the people should be hurried, and not have time enough to rise from their knees, and join mentally with him in the former part thereof.' (p. 85).—*Paraphrase on Book of Com. Prayer*. A.D. 1708.

DR. NICHOLL'S (ob. 1712) remarks:—'It was the practice of the primitive Church to perform those parts of the publick service, which were not celebrated *kneeling*, in the posture of *standing*: for this was another way of respectful worship paid to Almighty God in the acts of prayer and thanksgiving, used anciently in the Jewish Church, and from thence derived to the Christian. (*Mark* xi. 25, *Luke* xviii. 11. 13.). The same posture was used by the primitive Christians in the earliest ages in those parts and times of devotion when they did not kneel.'—*Book of Com. Prayer* in loco.

WHEATLY (ob. 1742) says:—'And now having good confidence that our pardon is granted; like David, we turn our petitions into praises: *standing up* to denote the elevation of our hearts, and giving glory to the whole Trinity, Father, Son, and Holy Ghost, for the hopes we entertain.' (p. 124).—*Rat. Ill. of Book of Com. Prayer*.

SHEPHERD remarks:—'We in humble hope that our gracious Father, for his Son's sake, by the ministry of the Holy Spirit, will

'forgive us our offences, *rise up* and ascribe glory to God; to the *Father*, who grants us absolution; to the *Son*, through whom it was purchased and obtained; and to the *Holy Ghost* by whom it is sealed and dispensed.' (p. 102).—*Elucidat. of Book of Com. Prayer*. Vol. I.

BR. MANT strongly objects to the two clauses of this Doxology being chanted by the People, or that the *Responses* should be left to the Parish-Clerk, or the children of the Charity or National Schools: "in this Doxology," he says, "the Priest shall say" the 'former verse, and the "Answer" is to be given by the People.' (p. 43).—*Hor. Lit.*

THE REV. J. JEBB states.—'In the first and earlier editions there were no directions to sing the *Gloria Patri* as a Verse and Response.....The specific directions of our Prayer Book ought to be sufficient to correct an incongruity which has been suffered to obtrude itself into many Parish Churches. I mean that of *chanting* the *Gloria Patri* in this place, both Verse and Response, in Chorus, even when the circumjacent Responses are read. The whole rationale of this part of the Service is broken in upon by this unauthorized practice. As the laudatory part of the Psalmody of the day ends, so it begins with the *Gloria Patri*: 'with the difference that here it is prefatory.' (p. 265).—*Choral Service*.

THE VERSICLES.—*The Alleluia.*

'*Priest.* Praise ye the Lord.'
'*Answer.* The Lord's name be praised.'

71.—The first of these two Versicles, '*Praise ye the Lord*,' is but the English translation of the Hebrew word, '*Alleluia*,' or '*Hallelujah*,' which has been used time immemorial in the Services of the early Church, more particularly during Easter. Isidore speaks of it thus:—

'In Africanis Ecclesiis non omni tempore, sed tantum Dominicis diebus et quinquaginta post Domini resurrectionem Allelujah cantatur. Apud nos, præter dies jejuniorum et quadragesima *'omni tempore canitur.'* (*de Offic.*).

St. Augustine also remarks:—

'Ut Halleluia per illos solos dies quinquaginta cantetur, non usque quaque observatur. Nam et in aliis diebus varie cantatur, alibi atque alibi; ipsis autem diebus ubique.' (*Ep. cxix. p. 119. tom. ii. Paris ed. 1555*)

Durandus of the 13th century also alludes to the occurrence of the *Alleluia* at the season of Easter.

In the unreformed Breviaries of the English Church it was also employed ; but not during Lent.

'Dominica in Septuagesima ad vespervas et abhinc usque ad Miss. in vigilia Paschæ non dicitur *Alleluia*, scilicet in principio vesperarum et horarum loco *Alleluia* dicitur hoc modo, '*Laus tibi Domine, Rex æternæ gloriæ.*' (Brev. Salisb.)

From the old Sarum Breviary—which had "*Laus tibi Domine*, and from Easter to Trinity Sunday, "*Alleluia*"—it passed to the First Liturgy of Edward VI. (1549), where we have the following :—

'Praise ye the Lord.

'And from Easter to Trinity Sunday,

'HALLELUJAH.'

(KEELING. p. 11.).

At the next Revision of the Liturgy (in 1552), and till the time of the last Review in 1662, the '*Hallelujah*,' and preceding Rubric, were omitted, leaving only the English translation, '*Praise ye the Lord.*' At the last Review, however, (1662), the responsive clause was added, '*The Lord's name be praised,*' which was taken from the Scotch Liturgy of 1637, where it first appeared. The *Alleluia* seems to be derived from the Psalter, where it occurs in about fifteen Psalms of thanksgiving.

72.—In some of the Churches of the present day, the *Alleluia* is still employed during the season of Easter, particularly in those where the Choral service is adopted ; and the defence put forth for the revival of this usage is the Rubric of the First Liturgy of Edward VI, (1549), given above ; and which is said to be supported by the Rubric in our present Book of Common Prayer, which refers us for all Ornaments of the Church and Minister to the '*Second year of the reign of King Edward the Sixth.*' This is a very questionable rule for such a case of ritual as the one we are now discussing ; and will require extreme caution in the Clergyman, who may attempt to adopt it on the authority of the Prayer Book of 1549.

L'ESTRANGE observes :—'The fifty days between Easter and Whitsunday, were days of excessive joy in the primitive Church

'in honour of our Saviour's Resurrection, and were in some particulars observed with equal solemnity to the Lord's day, as in not fasting, not kneeling, and chanting this *Angelical Hallelujah* upon these days; which last was retained by our first Reformers as a mark of honour fixt upon them. In the Scotch Liturgy by way of response is added, '*The Lord's name be praised*,' more in compliance to exemplary usage, than in advantage of the sense, which is compleat enough without it: for the *Allocution of praise ye the Lord* hath no implied reference to any such return from the people, but only regardeth the subsequent Psalm, for as *let us pray* is usually premised to incite intention to an ensuing prayer, with the same congruity is *praise ye the Lord*, assigned as an impressive invitatory to a following Hymn, calling upon the people to joyn not only mentally, but vocally by way of alternate response, after the Priest.' (p. 77.)—*Alliance of Divine Offices.*

BP. OVERALL's Chaplain (cir. 1614—19.) writes:—'After *Gloria Patri*, we say, *Allelujah*; which is, after we have given Glory to God, to invite the Angels to do it also; as if ours were not enough, unless the Choir of Heaven joined with us in such a solemn and sacred action'.....He then refers to a quotation from St Augustine "*Alleluja quotidie dicimus, et quotidie delectamur.*" (Serm in Fest. Pasch. et in Psal. 118.), upon which he thus comments:—'If this, *quotidia*,' were to be found in St. Augustine (as I find no such thing in the Father himself) then had we some more authority for the using of it every day, than the Church of Rome has for their Rubrick of leaving it out from the *Septuagesima* till *Easter*. And yet they leave it not out neither; for they say *Laudate Dominum*, instead of it, or *Laus tibi Domine*; which being the same with the other in effect, *Durandus* and *Jansenius* are put to their shifts, how to give a good reason for such a Rubrick. At the first, it seems, this *Allelujah* was sung only upon Sundays, and every day of the fifty between *Easter* and *Pentecost*, in token of the joy we express for Christ's Resurrection: (So St. Aug. Epist. 119. ad Jan. cap. 15. and cap. 17.) In some Churches it was not sung upon all Sundays of the year, but only upon those fifty days: *Sed hoc non usquequaq. observatur*, (S. Aug. ib. c. 17.). It was the use, says *Isidore*, (Lib. I. de Eccl. Offic. c. 18.) in the African Churches, not to say it every day, but only every Sunday, and those days which are from *Easter* to *Pentecost*: But among us, according to the ancient custom of Spain, it is sung all the year long upon every day (except only from *Septuagesima* to *Easter*, the time of lamenting) and his reason is, (how good we must think on't) "*quia scriptum est, semper laus ejus erit in ore meo.*" And so indeed in the fourth Council of Toledo, (can. 10.) the *Alleluja* is forbidden to be sung, "*in diebus jejuniis, quia tempus non est gaudii, sed mœroris*;" which Canon, if we have broken, the Papists have broken it with us; for '*Laus tibi Domine*' in that time is as good an expression of *Gaudium*, as, our "*praise the Lord*:" But yet both of us are better than those whom Sozom. (Lib. 7. c. 19. Hist. Trip. Lib. 9. c. 89.), and Niceph. (Lib. 12. c. 84.) tell us of, who would sing it upon *Easter* day morning only; for that was it that S. Hier. brought among other novelties, against Vigilantius, "*Exortus est Vigilantius, &c. qui nunquam nisi in Pascha Alleluja decantandum contendit.*" (p. 19.)—Add. Notes to NICHOLL's Book of Com. Prayer.

DR. NICHOLLS (*ob.* 1712.) observes:—‘These words are the English of the Hebrew *Hallelujah*, which was wont to be sung in the ancient Churches upon all solemn occasions, and was never missed upon Sundays. “*Hallelujah diebus dominicis cantatur ubique*.”—Book of Com. Prayer *in loco*.

WHEATLY (*ob.* 1742.) says:—‘Having now concluded our penitential office, we begin the office of praises; as an introduction to which the Priest exhorts us to *Praise the Lord*: the People, to shew their readiness to join with him, immediately reply, *let the Lord's name be praised*; though this answer of the People was first added to the Scotch Liturgy, and then to our own, at the last Review. The first of these Versicles, viz. *Praise ye the Lord*, is no other than the English of *Hallelujah*; a word so sacred that St John retains it (*Rev.* xix. 1, 8, 4, 6. &c.), and St Austin saith the Church scrupled to translate it; a word appointed to be used in all the Liturgies I ever met with: in some of them upon all days of the year, except those of fasting and humiliation; but in others only upon Sundays and the fifty days between Easter and Whitsuntide, in token of the joy we express for Christ's resurrection. In our own Church, notwithstanding we repeat the sense of it every day in English; yet the word itself was retained in the first book of King Edward VI., where it was appointed to be used immediately after the Versicles here mentioned, *from Easter to Trinity Sunday*. How it came to be left out afterwards I cannot tell; except it was because those who had the care of altering our Liturgy, thought the repetition of the word itself was needless, since the sense of it was implied in the foregoing Versicles: though the Church always took it for something more than a bare repetition of *Praise ye the Lord*. For in those words the Minister calls only upon the Congregation to praise God; whereas in this he was thought to invite the holy Angels also to join with the Congregation, and to second our praises below with their divine *Hallelujahs* above.’ (*p.* 124).—*Rat. III. of Book of Com. Prayer*.

SHEPHERD (*ob.* 1805.) states, *Alleluia*;—‘was frequently repeated by the members of the ancient Church, both in their public offices and private devotions.’ In a *Note* he adds.—*Cantatur ubique Alleluiah*. The whole assembly sung it at *funerals* with so loud a voice that Jerom says, the gilded roofs of the Churches shook with Alleluiah.—“*Aurata tecta templorum reboans in sublime quatiebat Alleluiah*.”—*Mariners* used it, as a signal or call, at their labour, and the banks echoed Alleluiah. (*Sid. Apol.*)—The ploughman in the field sung Alleluiah. And St Austin describes it as the sweet signal, or call, by which Christians reciprocally invited each other to sing praises to Christ. *Celestusma nostrum dulce cantemus Halleluiah*.—Again, *Venerunt dies ut cantemus Halleluiah*.’ (*In Psalm cx.*).—MR. SHEPHERD adds:—‘In the first Liturgy of Edward VI. *Alleluiah* which is retained untranslated, is appointed to be sung from Easter to Trinity Sunday. The fifty days between Easter and Pentecost were in the primitive Church days of great rejoicing in commemoration of our Lord's Resurrection. In some respects they were observed with a solemnity equal to that of the Lord's day. In particular the Angelic Hymn *Alleluiah*, was in

'many Churches chanted during this season only; to which 'practice the Rubric of our first Book of Common Prayer seems 'to refer. It ordains that after *Gloria Patri*, shall be said "Praise 'ye the Lord." And from *Easter to Trinity Sunday* "ALLELUIAH." To the question, Why Alleluiah is placed here? we reply, that 'as the words "*Let us pray*," are oftentimes premised to excite 'attention to the prayer ensuing, or to intimate a transition from 'one mode of prayer to another; so "*Praise ye the Lord*" is 'an indication, that we are now passing from the Penitential to the 'Eucharistic part of the Service.' (p. 108.).—*Elucid. of Book of Com. Prayer*. Vol. I.

THE VENITE.

¶ 'Then shall be said or sung this Psalm following; except on 'Easter-day, upon which another Anthem is appointed; and on 'the Nineteenth day of every Month it is not to be read here, 'but in the ordinary course of the Psalms':—

'*Venite, exultemus Domino*. Psalm xcvi.'

[The Minister and People still standing.]

73.—The 95th Psalm, the *Venite*, formerly called the '*Invitatory Psalm*,' has been used from time immemorial in the Services of the Western Church. (*Benedict. Reg.* 9; *Amalarius De Eccl. Off.* l. 4. c. 9.) The *Invitatory* itself, properly speaking, is merely an anthem composed from the 6th verse of this Psalm, and repeated before the *Venite*, and wholly or in part after every verse, or certain verses; thus, in the prefatory part of the first Nocturnal Office of the Matins, before the appearance of the reformed Liturgy, we have:—

Invitatory:	' <i>Let us Worship the Lord our Maker.</i> '
95th Ps. vers. 1, 2:	'O come let us sing,' &c.
Invitatory:	' <i>Let us worship the Lord our Maker.</i> '
vers. 3, 4:	'For the Lord is a great God,' &c.
Invitatory:	' <i>Our Maker.</i> '
vers. 5, 7:	'The Sea is His, and He,' &c.
Invitatory:	' <i>Let us worship the Lord our Maker.</i> '
vers. 8, 9:	'To day if He will hear,' &c.
Invitatory:	' <i>Our Maker.</i> '—(See <i>Tract</i> 75. of Oxford Tracts). &c. &c. &c.

The object of the *Invitatory* was to give the

Clergy and People time to get into Church before the commencement of Divine Worship, and it usually stood before the appointed Psalms.

74.—In the *First Liturgy* of Edward VI. (1549), the *Venite* was preceded by this Rubric following; which dispenses with the use of the Invitatory :—

'Then shall be said or sung without any Invitatory, this Psalm
'Venite exultemus, &c. in English as followeth. Psalm xcvi.'—
(KEELING p. 11).

At the next *Revision* of the Liturgy (in 1552), this Rubric was altered thus :—

'Then shall be said or sung, this Psalm following.' (ibid.)

And it was not till the *last* Review of the Book of Common Prayer (in 1662), that the Rubric assumed the form we now have, and in which the use of the *Venite* is excepted in the two cases of *Easter-Sunday*, and the *19th day of the month*. In the first instance, because an *especial Anthem* is provided for Easter-Day; and in the second, because the *Venite* occurs in the regular course of Psalms appointed for the *19th day* of the month.

In the present Rubric, the *Venite* is by inference placed in the category of *Anthems*,* which is a name contracted from the old word *Antiphon*, and applied to any composition performed by the choir *antiphonally*, i. e. *alternatim*.

75.—This Psalm has for ages, and almost universally, been most highly esteemed for its perfect suitableness in inviting to public prayer, and preparing the mind for the psalmody and worship of the day. A perusal of it will show how aptly it calls upon the assembled people to praise (*ver.* 1), to prayer

* In the AMERICAN LITURGY the Rubric is:—'Then shall be said or sung the following Anthem; except on those days for which other Anthems are appointed; and except also when it is used in the course of the Psalms, on the nineteenth day of the month.'

(*ver.* 6), and to the hearing of God's word (*ver.* 8): thus sustaining the characteristic appellation it has long enjoyed of the '*Invitatory Psalm*.'

L'ESTRANGE, commenting on the *Venite*, writes:—'This is not, 'to say properly, the *Invitatory*, but the *Invitatory Psalm*; so called, because it comprehends the *Invitatory*: for the *Invitatory* 'itself is only the verse, *O come let us worship and fall down and kneel before the Lord our Maker*, which was in the Church of 'Rome often, no less than six times repeated by the Priest, at 'certain closes and periods of this Psalm, and as oft returned by the 'People: which our Reformers judging to be a vain tautology, 'thought fit to omit it, appointing the *Venite* to be without the '*Invitatory*.' (p. 77).—*Alliance of Divine Offices*.

BP. SPARROW (*ob.* 1685) says:—'This is an *Invitatory Psalm*; 'for herein we do mutually invite and call upon one another, being 'come before His presence to sing to the Lord, to set forth His 'praises, to hear His voice, as with joy and cheerfulness, so with 'that reverence that becomes His infinite Majesty, worshipping, 'falling down, and kneeling before Him, using all humble behaviour 'in each part of His Service and Worship prescribed to us by His 'Church.' (p. 21).—*Rationale*.

DEAN COMBER (*ob.* 1699) observes:—'This Psalm, containing 'directions and exhortations to *prayer*, to *praise* God, and to *hear* 'His holy word, is a very proper preparatory for the following 'duties, and the matter of it shews it was designed at first 'for the publick Service, on the Feast of Tabernacles, as some 'think or on the Sabbath-day, as others say: but St Paul judges it 'fit for every day, while it is called to-day, (*Heb.* iii. 15.), and so it 'hath been used in all the Christian world, as the Liturgy of 'St Basil testifies for the Greek Church; the testimony of St 'Augustin witnesses for the African Church; and for the Western 'Church, all its ancient Offices retain it, and in the Capitulars it is 'called the *Invitatory Psalm*; yea, the very Jewish doctors have 'confessed it belongs to the times of Messiah, and therefore our 'Reformers did very prudently place it here, before the Psalms, 'Collects, and Lessons. It contains a three-fold exhortation; *first*, 'to *praise* God; shewing, 1, the manner how, namely, externally 'and internally, (*ver.* 1, 2;) and, 2, the reason why, namely, 'because of His infinite greatness, (*ver.* 3,) and His mighty power, 'declared by His providence over all, (*ver.* 4,) and His creating of 'all, (*ver.* 5.) The *second* exhortation is to *pray* to this mighty 'God; as to the manner, very humbly, (*ver.* 6;) giving the reason 'for it, because it is His due from us, (*ver.* 7.) The *third* 'exhortation is to *hear* His word; directing us to the manner, 'namely, speedily, willingly, and with tender hearts, (*ver.* 8;) and 'warning us by the example of the Jews, whose sin is set before us, ' (*ver.* 9,) and their punishments, (*ver.* 10 and 11;) that we may not 'destroy our souls, by despising and distrusting God's word as they 'did.'—(quoted in MANT'S *Book of Com. Prayer*, p. 18).

WHEATLY follows COMBER almost *ipsissimis verbis*. (See *Rat. Ill. of Bk of Com. Prayer*, p. 126).

SHEPHERD says:—‘In the Service of the Western Church before the Reformation, the Invitatory commonly was some select passage or text of Scripture, which was recited in most of the Offices. In particular it was said immediately before and after *Venite Exultemus*, and frequently introduced during the repetition of the Psalm, though *Venite Exultemus* is called “the Invitatory Psalm,” yet, correctly speaking, the *Invitatory* itself comprehends only the sixth verse.....It was repeated sometimes “perfectly,” and sometimes “imperfectly.” It was said to be repeated *perfectly* when the whole of it was repeated; and *imperfectly* when only a part was said. For different seasons, Festivals and Offices, different Invitatories were appointed.....This Invitatory in the course of reciting *Venite Exultemus*, appears to have been said about eight or nine times at least. This is evident from Henry’s Primers; but it is not so easy to discover how often it was recited “perfectly, and how often imperfectly.” (p. 106).—*Elucidation of Book of Com. Prayer*. Vol. I.

The REV. W. PALMER observes:—‘This psalm has from a very remote period been placed before the psalms of the Nocturn, in the western churches. It is probable that the custom of prefixing one or two psalms to the nocturnal office, arose from a desire to allow some little time for the clergy and people to collect, before the office began. In the time of Cassian, or early in the fifth century, it was lawful for the brethren to enter the church at any time before the end of the second psalm. In the following century, this custom was probably thought inconvenient, so that Benedict appointed two psalms to be chanted before the nocturns began, in order to afford sufficient time for the brethren to assemble: and of these two psalms, the second was the 95th, or *Venite Exultemus*. Amalaricus also speaks of this psalm as occurring at the beginning of nocturns, and he says that it was only sung on Sundays in his time, (A. D. 820.), because the people, who were engaged in labour, did not ordinarily attend this service on the week days, but only on Sundays; and therefore there was no need of singing the Invitatory psalm to call them to church.’ (p. 249).—*Orig. Lit.* Vol. I.

THE MANNER OF ‘SAYING.’

¶ ‘Then shall be said or sung.’

76.—It has long been a disputed point among Ritualists, what is the distinctive difference between ‘saying’ and ‘singing,’ To enter fully into the controversy here would not only occupy more space than the nature of this Work will admit, but could lead to no practical good. It would, certainly, be an interesting question, as a matter of antiquity; but usefulness must take precedence of all ‘*penchant*’ for ancient lore.

The more usual interpretation given to these two expressions is, that '*saying*' prescribes a rule by which the *Officiating Minister* takes an essential part either in (a) reciting what follows *alone*, as in the Exhortation, &c.; or in (b) *leading* the People clause by clause, as in the Confessions, Lord's Prayer, Creeds, &c.; or in (c) repeating verse after verse *alternately* with the People, as in the Psalms, Canticles, &c.

'*Singing*,' on the other hand, appropriates no exclusive part to the Officiating Minister, but he and the People with the Choir, if any, are to unite their voices and *sing together*.

77.—The choice of '*saying*,' or '*singing*,' is left by the Rubric to the discretion of the Minister; and he will, of course, be regulated by the musical capacity of his Choir, or Congregation, and the usage of the place. The '*Venite*,' and the Canticles, are very generally chanted in Parish Churches, where there is any tutored vocal strength in the Congregation, or among the School Children competent to the task; and where this musical taste has not arrived at adequate proficiency, sometimes the *Doxology* alone is chanted. In Village Churches, which possess but a very small amount of choral skill, if, indeed, any, the *Venite*, Canticles, and Psalms, are generally '*said*' throughout, after the manner of '*plain reading*.' The Minister and People taking alternate verses.

78.—The reciting of the Psalms, and Canticles, *alternatim*; and the chanting of them *antiphonally*, are both of immemorial usage, and this long usage is the sole authority for these methods.

79.—At the word '*kneel*' in the 6th verse of the *Venite*, it is not unusual to see in remote Village Churches the aged poor make their '*obedience*.' But the custom is almost obsolete.

BP. SPARROW (*ob.* 1685) observes, with respect to '*saying*' or '*singing*,' especially the Canticles:—'These Hymns are to be *said* or *sung*; but most properly to be *sung*; else they are not so strictly and truly called Hymns, that is, songs of praise. And not only by

'the Church of England, but by all Christian Churches of old, was it so practised: and so holy David directs, (*Psalm* xlvii. 6.). The profit of which singing Hymns is much many ways; especially in this, that they inkindle an holy flame in the minds and affections of the hearers.' (p. 38).—*Rationale*.

ABP. KING says:—'The Church orders this and the other psalms to be either *said* or *sung*, as the people are best able to offer them; not being willing to lay a greater restraint upon them than the Scripture has done, in which we have examples for both these ways of praising God. Thus the praises of God were celebrated in the Jewish Church by "*singing*," (2 *Chron.* xxix. 30.) and afterwards in the Christian Church, as appears from the language of St Paul, (*Eph.* v. 19; *Col.* iii. 16.) and, not to insist on those places which seem to require us to "*say Psalms*," such as *Ps.* cxviii. 2, (Bible translation,) we find in Scripture several sacred hymns, particularly of Hannah, the blessed Virgin, Zacharias, and Simeon, and the saints in heaven, (*Rev.* vii. 12; xi. 17), which are related to have been "*said*," by them respectively; and the circumstances in the story do not make it probable that they were '*sung*.'—(quoted in MANT's *Book of Com. Prayer* in loco.)

COLLIS remarks:—'The words "*sung* or *said*," every where signify the same as "minister and people." The word, "*sung*," relates to a hymn in parts; as in Choir service, one side "*singing*" one verse, and the other another: and the word, "*said*" relates only to the Parochial service.'—(*Ibid.*)

ARCHDEACON SHARP remarks:—'It is said of the *Venite Exultemus*, the hymns for Easter-day, *Gloria in Excelsis*, the whole Psalter, and *Gloria Patri*, that they should be said or sung. But it is not said whether this shall be done by the Priest or the People; or if by both, whether jointly or *alternative*. Custom therefore is our only authority for those various ways in which we perform these parts of the Office in Choirs and Parish Churches.' (p. 62).—*On the Rubrics and Canons*. Charge. A. D. 1735.

The REV. J. JEBB says:—'In ancient times, it appears that the *Venite Exultemus* was sung in a different way from the other Psalms: i. e. not to one uniform chant repeated at each verse, or every two verses, but to variable strains, resembling the arrangements of the *Te Deum*, and the other Canticles.....Of this method of singing the *Venite* all trace is lost in the Church of England.....It is probable that it was observed on great Festivals only.....The Psalms of the day, being variable in their character and sentiments, obviously require a variety of chants. But the performance of the *Venite* being, with the exception of one day in the year, namely, Easter-Sunday, an invariable part of the Morning Service, I would beg to offer a suggestion as to the propriety of having it sung to an uniform Chant, changed only when the Responses are changed, as on the great Festivals, or in Lent.....In Parish Churches, where an imitation of some parts of the Choral Service is professed, the *Venite* is often chanted, while the Psalms are read. It is not necessary to enlarge upon the absurdity of this practice, which after having given the appropriate musical expression to the invitation to praise, denies it to the act of praise

'itself. Where partial chanting is used, (I speak of course only of 'Parish Churches, for in endowed Choirs it ought never to be 'partial,) it would be much more consistent to confine it to the 'Canticles after the Lessons, which have a character peculiarly 'their own. The usual custom of chanting the Venite and the 'Jubilate, and reading the Psalms and the Te Deum, tends to 'confuse the distinctive characters of the Canticles and the Psalms.' (p. 269).—*Choral Service*.

The REV. F. PROCTER observes:—'In the Rubric preceding 'Venite, there is an instance of confusion between the Ecclesiastical 'terms, *reading*, *saying*, and *singing*, which is found in other 'Rubrics, which belong partly to the earlier Prayer-Books, and 'partly to the last revision. At that time the phrase to *read* 'prayers was coming into use—probably to distinguish the settled 'prayers of the Church from the extemporaneous effusions of 'dissenters.' (p. 193).—*History of the Book of Com. Prayer*.

The REV. J. C. ROBERTSON remarks on the expression '*saying*':— 'Some persons think it necessary to speak of "*saying* prayers," and 'tell us that this is the Prayer-Book expression. The words *read*, 'and *say*, however, appear to be there used *indifferently*.....Our 'elder divines had no superstition on the point. The phrase "to '*say* prayers" sounds affected in this sense, and is less expressive 'than the other, inasmuch as it has not like that, been convention- 'ally restricted to the one signification of reciting the appointed 'service aloud from a printed Prayer-Book. (p. 61)..I have 'somewhere seen it asserted that by the word *saying* the Church 'intends *recitative*, as distinguished from *reading*. But, as has been 'already pointed out, the words are used indifferently in the 'Prayer-Book.' (p. 145).—*How shall we conform to the Liturgy*.

MR. A. J. STEPHENS (*Barrister-at-law*) observes:—'But it 'should be remarked, that the word "*said*" is only opposed to the '*singing*' here mentioned, and not to what is now called '*chanting*," which was the meaning of the word "*dicat*," used in 'the older Rubric.'.....'The unbroken custom of the Church, has 'prescribed the *alternate recitation* by Minister and People when the 'Psalms are simply read; by the alternate sides of the Choir, in the 'Choral Service.' (p. 435).—*Book of Com. Prayer*. E. H. S.

80.—The *Chanting* of the Canticles in the Morning and Evening Services is now becoming so general in the larger of our Churches, that great care, and caution, and considerable tact in the management of the Choir, as well as some judgment in the selection of the tunes and chants, are almost essential points in the qualifications of a Minister of the Church of England in these modern times. There is no great difficulty in collecting together good voices, but there is much danger of the combined harmony overwhelming individual devotion. This, in fact, is the foundation

of most of the objections that have been raised against the introduction of Chanting in our Parish Churches. But an active and zealous mind, itself imbued with faithfulness and piety, will be enabled to remove much of this reproach by exercising personal superintendence and a direct control over every matter relating to the Choral arrangements, and the Psalmody. The Clergyman here must admit no Layman to be his '*alter ego*': and must watch, as well the impression made upon the Congregation, as the conduct and feeling of the 'voices.' If sufficient force and compass can be found in the Sunday-School Children; these will be found more tractable, and more to be depended on: the only disadvantage is, their early removal; still, by a little system and forethought, their places can be supplied from a reserve for 'such cases made and provided.' We need say but little more; experience will suggest much, which cannot be embraced in general remarks. Any opposition in the Congregation will soon manifest itself by individual listlessness or irreverence. Among the rude and unlettered, the method frequently adopted to mark disapprobation, is for the dissentient while in his place in the House of God to retain the sitting posture; a course of conduct arguing a condition of mind by no means enviable, or easily to be appeased beyond a perfect submission to his individual will.

A complaint of this kind was laid before the late Bp. of Durham, (*Dr. Maltby*) by the Parishioners of Heworth, (*July 3rd, 1852.*), when his Lordship decided:—

'In the celebration of Divine Service in the said Church I desire that the *Psalms* may be said; but I give permission that the '*Gloria Patri*, the *Canticles*, *Te Deum*, and the *Responses* after the '*Ten Commandments*, may be sung. I desire that the Minister, in saying the Prayers, do turn himself in such a direction, that his back shall not be towards the Congregation.'—*Eccl. Gazette. Sept. 1852.*

A few excellent observations on the subject of singing, and chanting, we will annex; following them with a succinct account of the progress of Church

Music in this country, delivered by Lord Stowell in his decision in the case of *Hutchins v. Denziloe*, and which will convey much valuable information.

The REV. J. JEBB observes:—‘Every regular Choir ought to consist of at least three adult voices, a bass, tenor, and counter-tenor, on each side, with a proportionate number of Choir boys. But this is the very lowest number, and such as ought to be tolerated in the smaller Colleges only. If all the clerical members were made to reside constantly, no Cathedral would be without a much larger force; which would generally consist of a double Choir, and sometimes of eighteen or twenty men. (p. 296)..... Much has been said of *Congregational Chanting*. If by this be intended, the undersong of such of the Congregation as really understand how to chant, the regular Choir forming the nucleus and the choral harmony being audibly predominant, there can be no objection to the practice. But if it be meant, that the Congregation is to form the Choir; that every one, how unskilled or ill endowed by nature soever, ought, as a matter of duty, audibly to join, and that the Choral Chant is to be a confused buzz, or crash, and all expression, discrimination. and proportion of harmony (the proper attribute of Choral Chanting) are to be sacrificed, in order to support a supposed Christian principle, or privilege, in order to give an audible testimony to their faith, then I can only say, that our musicians ought to give themselves no further trouble about harmony; that it ought to be suppressed altogether: that the melody may as well be abandoned too; in short, that it would be better to drop all pretence to choral music. Indeed, the Congregational Chant can be but a pretence. Every musician knows that in order to give the proper effect to harmony, the parts must be nicely balanced, that the due proportion of voices must be scientifically mixed. And if this is necessary in all music, it is specially so in the Chant. Besides, to those who have had any experience in the matter, it is notorious (and the conviction increases with more intimate knowledge) that while nothing is so easy as to Chant badly, no part of Choral music is so difficult to do, I will not say well, but even tolerably. It is unlike the Parochial metrical Psalm tune, where every syllable is determinately fixed, and where ordinarily no more expression—or variation of tone is required from the Congregation than from a barrel organ. (p. 298).....But objectionable as is the full Congregational Chant, it is perfectly absurd to suppose that either God can be honoured, or man edified, by the compulsory scream of a whole School of children, bad enough in Parochial music, but perfectly intolerable in the Chant. In their proper place, nothing can be more affecting than the voices of children, either as a selected and well proportioned band of trained Choristers, or as joining in a voluntary song, by the side of their parents. But our Parish system has been to compel all our School children to sing, and that at the very top of their voices, without the slightest regard to the antiphonal system, in such numbers as effectually to drown such of the Congregation as attempt to throw in a harmony. The same remark may be made as to the reading of the Responses and Psalms, which they are taught to do at full pitch.’ (p. 302).—*Choral Service*.

ARCHDEACON SANDFORD observes:—‘The almost total discontinuance of *chanting* those parts of our ritual, which as hymns of praise seem to demand such recitation; the manner in which the selection of words and tunes is left to incompetent persons; the incongruous instruments which are intruded into our village Churches; or the more scientific, but not less unbecoming display attempted in many of our town Congregations, exhibit us in unfavourable contrast with other Churches. Even where some attempts at choral harmony are made, the real end in view is most frequently lost sight of, and the choir is employed, not to lead the congregation, but to supersede it. Thus, instead of being viewed as an integral and most important part of devotion; which calls for full and united harmony, and is to furnish vent for ardent and ecstatic feeling in liquid melody and exulting chorus; psalmody has come to be regarded as a mere break in our service, to be filled up, if not with what is absolutely ludicrous, at least with a mere professional display. Such a state of things is sometimes justified on the plea, that there is a deficiency of vocal talent amongst our countrymen; and that in many of our Parishes anything like choral harmony is physically impossible. But the success which has attended, even in rural districts, almost every attempt to improve our psalmody, when made in an earnest spirit, sufficiently proves that what is wanted is not voice or ear, but a devout interest in our service, and adequate pains and encouragement. And though a high order of devotional music is not to be generally expected or aimed at, yet simple psalmody might be realised by every congregation; and when all unite with one mouth and one heart in praising God, such worship, even when rude and homely, is no unbecoming homage. (p. 237).....The portions of the Service to which it (*chanting*) seems most appropriate are the Venite, the Canticles, the Gloria Patri, whenever it occurs, and the Te Deum. In most cases, however, it will be found better to sing than to chant, the last sublime hymn,—because, on account of its length as a whole, and the shortness of the verses, an ordinary choir will be more likely to execute correctly an easy service, (such as Jackson’s), than to sustain so prolonged a chant in perfect tune and time. (p. 239).....One great advantage of chants, services, and simple anthems is, that they do not weary,—yet by constant repetition they become familiar, not only to the quire, but to the whole congregation; and are therefore better executed. Whenever the selection is a metrical version, the tune adapted to it ought to be strictly ecclesiastical, not, as is sometimes the case, an air from an opera arranged to sacred words.’ (p. 240)—*Parochialia*.

LORD STOWELL (*Sir Wm Scott*) in the well known case of *Hutchins v. Denziloe* gives the following excellent summary of the history of Church Music in this country; after premising that the Bishop might exercise a discretion as to ordering the Psalms to be sung in Parish Churches as well as in Cathedrals; he says:—‘In the primitive Churches, the favourite practice of the Christians to sing Hymns in *alternate verses*, is expressly mentioned by Pliny, in one of his Epistles to the Emperor Trajan. The Church of Rome afterwards refined upon this practice;—as it was their policy to make their Ministers considerable in the eyes of the common people; and one way of effecting *that*, was by appointing them sole

officers in the Public Service of the Church; and difficult *music* was introduced, which no one could execute without a regular education of that species. At the Reformation this was one of the grievances complained of by the laity; and it became the distinguishing mark of the Reformers to use plain music, in opposition to the complex musical service of the Catholics. The Lutheran Church, to which the Church of England has more conformed in discipline, retained a *choral service*. The Calvinistic Churches, of which it has sometimes been harshly said, "that they think to find religion wherever they do not find the Church of Rome," have discarded it entirely, with a strong attachment to *plain congregational melody*,—and that perhaps not always of the most harmonious kind. The Reformation of the Church of England, which was conducted by authority, as all reformations should be, if possible, and not merely by popular impulse, retained the *Choral Service* in Cathedrals and Collegiate Chapels. There are certainly, in modern usage, two services to be distinguished; one the *Cathedral service*, which is performed by persons who are in a certain degree *Professors of Music, in which others can join only by ear*; the other, in which the service is performed in a *plain way*, and in which *all the Congregation nearly take an equal part*. It has been argued, that nothing beyond this ought to be permitted in ordinary *Parochial* service; it being that which general usage at the present day alone permits. But that carries the distinction further than the law will support—for, if inquiries go further back, to periods more nearly approaching the Reformation, there will be found authority sufficient, in point of law and practice, to support the use of *more music even in a Parish Church or Chapel*. The first Liturgy was established in the time of *Edw. VI.* in 1548. This was followed, after a lapse of four years, by a second, which was published in the reign of the same King, in 1552; and the third, which is in use at present, agreeing in substance with the former, as ordained and promulged, 1 *Eliz.* in 1559. It is observable that these statutes of *Edw. VI.*, which continue in force, describe Even-service as *Even-song*. This is adopted into the Statute of the first of Elizabeth. The Liturgy also of *Edw. VI.* describes the *singing or saying of Even-song*; and in the COMMUNION SERVICE the Minister is directed to *sing* one or more of the Sentences at the Offertory. The same with regard to the *Litany*;—that is appointed to be *sung*. In the present Liturgy, the Psalter is printed with directions that it should be *said or sung*, without any distinction of Parish Churches or others; and the Rubric also describes the Apostles' Creed "*to be sung or said by the Minister and People*," not by the Prebendaries, Canons, and a band of regular Choristers, as in Cathedrals; but plainly referring to the Service of a Parish Church. Again, in the *Burial Service*:—"part is to be *sung by the Minister and People*"; so also in the *Athanasian* and *Nicene Creeds*. The Injunctions, that were published in 1559 by *Queen Elizabeth*, completely sanction "*the continuance of singing in the Church*," distinguishing between the *music* adapted for Cathedral and Collegiate Churches, and *Parochial* Churches; also in the Articles, for the Administration of Prayer and Sacraments set forth, in the further Injunctions of the same Queen, in 1564, the COMMON PRAYER is directed "*to be said or sung decently and distinctly, in such place as the Ordinary shall think meet, for the largeness and straitness of the Church*

"and Choir, so that the people may be most edified." If, then, *Chanting* was unlawful any where but in Cathedrals and Colleges, these *Canons* are strangely worded, and are of disputable meaning. But in order to show they are not liable to such imputation, I shall justify my interpretation of them by a quotation from the "*Reformatio Legum*,"—a work of great authority in determining the *practice* of those times, whatever may be its correctness in matter of law. With respect to Parish Churches in cities, it is there observed, "*Eadem Parochiarum in urbibus constitutarum erit omnis, ratio festis et dominicis diebus, quæ prius Collegiis et Cathedralibus Ecclesiis (ut vocant) attributa fuit (cap. 6. Divinis Officiis.)*" The metrical *Version* of the Psalms was then not existing, the first publication not taking place till 1562, and it was not regularly annexed to the Book of Common Prayer till 1576, after which those Psalms soon became the great favourites of the common people. The introduction of this *Version* made the ancient *Hymns* disrelished; but it cannot be meant that they were entirely superseded; for, under the Statutes of the Reformation, and the usage explanatory of them, it is recommended that the ancient *Hymns* should be used in the Liturgy, or rather that they should be preferred to any others; though certainly to perform them by a select band *with complex music*, very inartificially applied, as in many of the Churches in the country, is a practice not more reconcilable to good taste than to edification. But to *sing with plain Congregational music* is a practice fully authorized, particularly with respect to the concluding part of different portions of the Service.—BURN'S *Ecc. L. Phil.* iii. 440; CRIPPS' *on the Laws Relating to the Church and the Clergy*. 3rd edit. p. 643.

81.—The *Doxology* at the end of the *Venite* begins at an *even* verse (the 12th), so that in those cases where 'plain reading' is adopted, this verse in due rotation would fall to the Clerk and People to utter. This, *ritually*, ought not to be: the second clause, commencing, '*As it was in the beginning*,' &c. is the one appropriated to the Congregation wherever any Rubrical direction is given; as a reference to the Prayer Book will show, where it will be found usually headed by the word '*Answer*.' In this, and all such instances of the *Doxology* falling upon an *even* verse, the Officiating Minister should at once proceed from the verse preceding and repeat '*Glory be to the Father*,' &c, leaving the remaining clause as the *Response* of the People. (See general Rubric, *postea*.)

82.—On *Easter-Day*, as the Rubric directs, the *Venite* is to be omitted, and the Anthem appointed for that day employed instead of it. This *Anthem* will be found at the head of the Collect for *Easter-Day* where the following Rubric occurs:—

¶ 'At Morning Prayer, instead of the Psalm, O come let us, &c. these Anthems shall be sung or said.'—Present Book of Com. Prayer.

The *Venite*, therefore, must not be super-added to these Anthems on that day, as is practised in some few Churches.

83.—On the *Nineteenth day of the Month*, the 'Venite' (*Ps.* xcv.) occurs in the regular course of the Psalms appointed for that day: it is, therefore, to be omitted in its place *here*, and not where it occurs in the Psalms for the 19th day of the month. The latter practice is contrary to the injunction of the Rubric, consequently, the chanting of the *Venite* after the usual manner must give place for that one day.

THE POSTURE.

[Minister and People still standing.]

84.—The *Posture* to be assumed by Minister and People during the repeating of the Canticles, and Psalms, is to be that of *standing*; no fresh Rubrical direction is necessary, as all are already in that posture from the injunction preceding the *Gloria Patri*. (See *antea*, Sect. 17; 70.).

BP. SPARROW (*ob.* 1685) observes:—"When we *sing* or *say* these Hymns, we *stand*, which is the proper posture for thanksgiving and lauds (*Ps.* cxxxiv), "Praise the name of the Lord *standing* in "the courts of the Lord." And 2 *Chron.* vii. 6. The erection of "the body fitly expresses the lifting up of the heart in joy, whence "it is that *rejoicing* in Scripture is called the lifting up of the head. " (*St Luke* xxi. 28). So then, joy being a lifting up of the soul, "and praise and thanksgiving being effects of joy, cannot be more "fitly expressed, than by erection, and lifting up of the body, "*standing in the courts of the Lord*," when we sing praise unto Him." (*p.* 84).—*Rationale*.

WHEATLY (*ob.* 1742) remarks:—"When we repeat the Psalms and Hymns we stand; that, by the erection of our bodies, we may express the elevation or lifting up of our souls to God. Though another reason of our *standing* is, because some parts of them are directed to God, and others are not: as therefore it would be very improper to *kneel* at those parts which are not directed to Him; so it would be very indecent to sit, when we repeat those that are. And therefore because both these parts, viz. those which are, and those which are not directed to God, are so frequently altered, and

'mingled one with another, that the most suitable posture for each of them cannot always be used: *standing* is prescribed as a posture which best suits both together; which is also consonant to the practice of the Jewish Church recorded in the Scripture. For we read, that while the Priests and Levites were offering up praises to God, *all Israel stood*. And we learn from the ritualists of the Christian Church, that when they came to the Psalms, they always shewed the affection, of their souls by this posture of their bodies.' (p. 181).—*Rat. Ill. of Book of Com. Prayer*.

THE PSALMS.

¶ 'Then shall follow the Psalms in order as they be appointed. And at the end &c.—Present Book of Common Prayer.

85.—The Psalms occupy the same position here as they did in the Matins of the Nocturnal Office of the unreformed Breviaries.

The practice of *Psalmody* in the Christian Church is, doubtlessly, derived from the Synagogue worship of the Jews; and in the earliest ages, the Psalms were always *chanted* or *sung*. One of the Ministers would begin a verse, and the People join in its conclusion. (*Apos. Const.* ii. 57.). Constant use is made of the terms, *Psalmi Responsorii*, and *Responsoria*, by ancient writers; but whether they refer to this '*joining in*' of the People, or to the character of the Psalms as *responding* to the subject of the Lessons, is uncertain. (see *Bingham's Antiq. of Chr. Ch.* b. xiv. c. 1.). We find, moreover, that in subsequent times the number of Psalms repeated at a Service were very arbitrary; in fact, there were as many rules and arrangements as there were Churches or Monasteries. Sometimes they would repeat twenty, thirty, sixty, or more Psalms in a Service (*Cassian Instit. Cœnob.* ii. 2.). By the rule of Columbanus (c. 7). the whole Psalter would be occasionally sung in two nights. In Spain three Psalms were generally sung in an office; while in the mediæval Church of our own country twelve was the usual number; but in Quignon's reformed Breviary, the Psalter was so arranged that it might be gone through in a week. Our own Reformers improved upon this, and apportioned the entire Psalter so that its

repetition should occupy exactly a month ; hence the Rubrical direction introduced in the prefatory portion of the Book of Common Prayer in 1549 ; and which, at the last Revision in 1662, was amended as follows :—

‘ The *Psalter* shall be read through once every month as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the 28th, or 29th day of the Month.

‘ And whereas *January, March, May, July, August, October, and December*, have *one and thirty* days a-piece ; it is ordered ‘ that the same Psalms shall be read the last day of the said ‘ months, which were read the day before : so that the *Psalter* ‘ may begin again the first day of the next month ensuing.’ (1662)—*Present Book of Com. Prayer.*

By this arrangement, which embraces a period of exactly *thirty* days, the average number of Psalms repeated daily is six ; three in the Morning Service, and three in the Evening Service, the *119th Psalm* being divided into *twenty-two* portions on account of its extreme length, and so as to accord with the scheme thus imposed. Whenever, therefore, the *31st day* of a month arrives, the Psalms prescribed for the *30th* are to be repeated.*

* In the AMERICAN LITURGY the Rubric is :—

‘ Then shall follow a Portion of the Psalms, as they are appointed, or ‘ one of the Selections of Psalms set forth by this Church.’

In front of the *Psalter* are placed these ‘*Selections*,’ ten in number ; and they are ‘ to be used instead of the Psalms for the day, at the discretion of the Minister.’ Each ‘*Selection*’ comprises about two or three Psalms ; and at the end of them are arranged, as the Rubric reads, other

‘*Portions of Psalms, to be sung or said, at Morning Prayer, on certain Feasts and Fasts, instead of the Venite Exultemus, when ‘ any of the foregoing Selections are to follow instead of the Psalms, ‘ as in the Table.*’

This ‘*Portion*’ appears to be groups of verses gathered from various Psalms, and intended to be used as Invitatories on Christmas-day, Ash-Wednesday, Good-Friday, Ascension-day, and Whit-Sunday.

The Table referred to is that of the ‘*Proper Psalms on Certain Days*’ like that in our own Liturgy : but it is headed by this Rubric annexed :—

‘ And, on Days of Fasting and Thanksgiving, appointed either by ‘ the civil or by the Ecclesiastical Authority, the Minister may ‘ appoint such Psalms as he shall think fit in his discretion, unless ‘ any shall have been appointed by the Ecclesiastical Authority, in ‘ a Service set out for the Occasion ; which, in that case, shall be ‘ used, and no other.’

86.—For Certain Days, especial Psalms are appointed in the Book of Common Prayer, as better adapted to the particular seasons of the Church; and on occasions of *Public Fast*, and *Thanksgiving*, those Psalms, which have a more apparent application to the circumstances calling for such religious observances, are selected by the authorities who draw up the Forms of Prayer. This custom of selecting '*Proper Psalms*' for certain days, and particular occasions, is of very ancient date, as may be gathered from St Chrysostom, and other writers, (*Chrysos. Com in Psal.*; *Athanas. Ep. ad Marcel.*; *Cassian Inst. iii. c. 3*); and the choice was usually made by the Bishop of the Diocese. (*Athanas. Apol. 2. Contr. Arian.*).

87.—The Psalms selected for the Church's *Festivals* are prescribed in the Liturgy in a Table before the Calendar; and this Table must be referred to by the Officiating Minister as these Holydays successively arrive. The absence of *Trinity Sunday* from the enumeration was an accidental omission on the part of the Revisers of the Prayer Book. The error, however, cannot now be remedied except by proper Authority; and therefore individual Clergymen must not take upon themselves to supply the defect according to their private judgment and opinion. The *Table of Psalms* is as follows:—

¶ 'PROPER PSALMS ON CERTAIN DAYS.

	<i>' Mattins.</i>	<i>Evening.</i>		<i>' Mattins.</i>	<i>Evening.</i>
<i>' Christmas-Day.</i>	19. 45. 85.	89. 110. 132.	<i>' Easter-Day.</i>	2. 57. 111.	113. 114. 118.
<i>' Ash-Wednesday.</i>	6. 32. 38.	102. 130. 143.	<i>' Ascension-Day.</i>	8. 15. 21.	24. 47. 108.
<i>' Good-Friday.</i>	22. 40. 54.	69. 88.	<i>' Whit-Sunday.</i>	48. 68.	104. 145.

88.—The *Version* of the Psalter employed in the present Book of Common Prayer is that found in

And a Rubric after the Table allows that
'The Minister may use one of the Selections, instead of any one of
'the above Portions.'

Cranmer's Bible, called the Great Bible, published in 1539. It was in general use in Churches till the appearance of James's Bible in 1611, the present Authorized Version; and was the translation of Tyndale and Coverdale. The reason for retaining this version was, because it was not so close and *literal* as the more modern translation, and therefore was better adapted by its smooth and harmonious periods to singing, and to musical composition.

89.—It will be useless to speak of the invaluable merits of these Psalms, when the experience of every true Christian can bear ample testimony to the spiritual comfort and satisfaction the serious perusal of them confers; and when so many good and learned divines have laid open their excellences, and their treasures for our meditation. *Bp. Horne's* able exposition will well reward the Reader's examination; yet, probably, a brief comment or two from the works of other holy men may not be unacceptable in this place.

HOOKE (ob. 1600) says:—'The ancients, when they speak of the Psalms; use to fall into large discourses, shewing how this part, above the rest, doth of purpose set forth and celebrate all the considerations and operations which belong to God: it magnifieth the holy meditations and actions of divine men: it is of things heavenly an universal declaration; working in them whose hearts God inspireth with the due consideration thereof, an habit or disposition of mind, whereby they are made fit vessels both for receipt and for delivery of whatsoever spiritual perfection. What is there necessary for men to know which the *Psalms* are not able to teach? They are to beginners an easy and familiar introduction a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect heroical magnanimity, exquisite justice, grave moderation, exact wisdom, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident to the soul of man, any wound or sickness named for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides; the cause wherefore we inure the People together with their Minister, and not the Minister alone, to read them, as other parts of Scripture he doth.'—*Eccles. Polity* b. v. c. 37.

BP. SPARROW (*ob.* 1685.) writes:—‘The *Psalms* follow, which ‘the Church appoints to be read over every month, oftener than ‘any other part of holy Scripture: so was it of old ordained. saith ‘St Chrysostom, (*Hom. 6. de penit.*) (p. 21.)... David’s *Psalms* ‘are digested forms of prayers, thanksgivings, praises, confessions ‘and adorations, fit for every temper and every time. Here the ‘penitent hath a form of confession. He that hath received a ‘benefit, hath a thanksgiving; he that is in any kind of need, ‘bodily or ghostly, hath a prayer; all have lauds, and all may adore ‘the several excellencies of Almighty God in David’s forms; and ‘these a man may safely use, being composed by the Spirit of God, ‘which cannot err: whereas other books of prayers and devotions, ‘are, for the most part, compos’d by private men, subject to error ‘and mistake, whose fancies, sometimes wild ones, are commended ‘to us for matter of devotion; and we may be taught to blaspheme, ‘while we intend to adore, or at least to abuse our devotion, when ‘we approach to the Throne of Grace, and offer up an unclean ‘beast instead of an holy sacrifice. May we not think, that this ‘amongst others hath been a cause of the decay of right and true ‘devotion in these latter days, namely, the neglect of this excellent ‘book, and preferring men’s fancies before it? I deny not, but that ‘Collects and other parts of devotion, which the consentient ‘testimony and constant practice of the Church have commended ‘to us, may, and especially the most divine prayer of our Lord ‘ought, to be used by us in our private devotion; but I would not ‘have David’s *Psalms* disused, but used frequently, and made as ‘they were by Athanasius and St Jerome, a great, if not the greatest ‘part of our private devotions, which we may offer up to God, as ‘with more safety, so with more confidence of acceptance, being the ‘inspiration of that holy Spirit of God, who, when we know not ‘what to say, helps our infirmities both with words and affections, ‘(*Rom. viii. 26.*) If any man thinks these *Psalms* too hard for him ‘to understand, and apply to his several needs; let him make trial a ‘while, and spend that time in them, which he spends in human ‘compositions; let him study them as earnestly as he does books of ‘less concernment; let him pray the holy Spirit that made them, to ‘open his eyes, to see the admirable use of them; let him intreat ‘holy and learned guides of souls to direct him in the use of them; ‘and by the Grace of God, in the frequent use of them, he may ‘attain to the primitive fervour, and come to be a man, as holy ‘David was, after God’s own heart’ (p. 23.)—*Rationale.*

DEAN COMBER (*ob.* 1699.) remarks:—‘The book of *Psalms* is a ‘collection of praises and prayers indited by the Spirit, composed by ‘holy men on various occasions, and admirably suited to Public ‘Worship. They contain variety of devotions agreeable to all ‘degrees and conditions of men, so that, without much difficulty, ‘every man may apply them to his own case, either directly or ‘by way of accommodation; for which cause, the Church useth ‘these oftener than any other part of the Scripture. It is certain, ‘the Temple Service consisted chiefly of forms taken out of this ‘book of *Psalms*, (1 *Chron. xvi. 1. 7–37*; 1 *Chron. xxv. 1, 2*;) and ‘the prayers of the modern Jews are also most chiefly gathered ‘from thence.’—(quoted in MANT’S *Book of Com. Prayer* p. 19.)

ABP. SECKER writes:—‘It hath been objected, that, granting the use of this translation to be justifiable, yet the manner in which we use it is not. For we read it on just as the Psalms lie: and thus we blend together those of joyful and those of sorrowful import, without distinction and without method; yet we cannot be supposed to vary our affections so quick as this requires. But it should be remembered that on the principal stated *fasts* and *festivals*, and on all occasional ones, Psalms proper to them are appointed out of the Common Course. On days indeed, which have nothing so particular in them, we follow the order in which they are set down. For we could not vary it without omitting some of them, which none of them deserve, or disposing them in a way intirely new. Now what that should be, would be very hard to settle: and whatever was done, at least as many faults would be found then, as now. The present arrangement is certainly older than our Saviour’s days: the Publick Offices of the whole Christian Churches have followed it from the very first account of them that we have; and why should we make alterations, only to raise perplexities?’—*Works*. Vol. 3. p. 417.

WHEATLY observes:—‘The Book of Psalms is a collection of prayers and praises indited by the Holy Spirit, composed by devout men on various occasions, and so suited to Public Worship, that they are used by Jews as well as Christians. And though the several parties of Christians differ in many other things; yet in this they all agree. They contain variety of devotions, agreeable to all degrees and conditions of men; insomuch that, without much difficulty, every man may, either directly or by way of accommodation apply most of them to his own case. For which cause the Church useth these *oftener* than any other part of Scripture. Nor can she herein be accused of novelty: since it is certain the Temple Service consisted chiefly of forms taken out of the Psalms; and the prayers of the modern Jews also are mostly gathered from thence. The Christians undoubtedly used them in their Public Service in the times of the Apostles; and in the following ages they were repeated so often at the Church, that the meanest Christians could rehearse them by heart at their ordinary work. (p. 127.)...The present division of the Book of Psalms into several portions (whereby two separate portions are affixed to each day, and the circle of the whole to the circuit of the month) seems to be more commodious and proper than any method that had been used before. For the division of them into seven portions called nocturns, which took up the whole once a week (as practised in the Latin Church,) seemed too long and tedious. And the division of them into twenty portions, to be read over in so many days, (as in the Greek Church,) though less tedious, is too uncertain, every portion perpetually shifting its day: whereas in our Church, each portion being constantly fixed to the same day of the month, (*except there be proper Psalms appointed for that day*.) the whole course is rendered certain and immovable; and being divided into threescore different portions, (i. e. one for every Morning, and one for every Evening Service) none of them can be thought too tedious or burdensome. (p. 132.)...The Psalms we use in our daily Service are not taken out of either of the two last translations of the Bible, but out of the great English

'Bible, translated by William Tyndal and Miles Coverdale, and revised by Archbishop Cranmer: for when the Common Prayer was compiled in 1548, neither of the two last translations were extant....The reason of the continuance of which...is the plainness and smoothness of this translation: for the Hebraisms being not so much retained in this as in the late translations, the verses run much more musical and fitter for devotion.' (p. 133.)—*Rat. Ill. of Book of Com. Prayer.*

SHEPHERD states:—'Being not merely works of human ingenuity, but dictated by the Spirit of God, they (the Psalms) are adapted to all states and conditions of the Church. They are found to be as useful to Christians of the present day, as they were formerly to the Jews, or even to the persons themselves by whom they were originally written...Whatever difference of opinion may have existed among the ancient Christians, either with regard to speculative points of Theology, or external forms of worship, all agreed in the use of these Psalms, as the most effectual instrument of devotion (p. 113.).....From the times of the Apostles, the recitation of Psalms has everywhere formed one principal part of the Service of the Church. Some of the early Christians, in particular those of the East, rehearsed sometimes twenty, sometimes sixty Psalms in one day. About the year 350 in the Churches of Egypt, twelve were repeated in the morning, and the same number in the evening. This practice made its way into the Western Church; for from Jerom we learn, that the whole book of Psalms was read over once in seven days. If twenty-four were read every day, the whole would be read in somewhat less than a week. (p. 120.).....For retaining the old translation of the Psalms our Reviewers have been very unjustly censured. In their vindication, it may be remarked, that they probably entertained an opinion, now very general among the learned that the old translation of the Psalms is preferable to the new. Coverdale's translation, (for neither Tyndal nor Rogers had any share in translating the Psalms), being unfettered with the idiom of the Hebrew, is expressed with greater freedom, and with more regard to the genius of one language than the new translation; which, from too servile an adherence to the letter of the original, is often more harsh in its construction and less harmonious in its periods.' (p. 127.)—*Elucid. of Book of Com. Prayer.* Vol. I.

The Rev. J. JEBB says:—'The appointment of a monthly course of Psalms is peculiar to the Church of England, but there is no such thing as universal consent with respect to the division of the Psalter for the purposes of devotion. From the earliest times of Christianity, a wide difference upon this point prevailed between Churches that were in the most harmonious communion, and even between the various parts of the same Diocese or Province. (*Bingham* xiv. c. 1. §. 5.). The daily use of the Psalter is a catholic principle: but there is no Catholic rule as to the precise method of its employment.' (p. 273.)—*Choral Service.*

The Rev. J. C. ROBERTSON remarks:—'There yet remain some things which, though *not prescribed*, are *generally observed*; e.g. standing up at the beginning of Morning and Evening Prayer;

'joining in the Tersanctus; *giving out the Psalms of the day*; and, (which has always been the most remarkable instance of this kind), *reading the Psalms in the alternate manner*. As to this last, there is in our Rubric no direction that the People shall join with their lips in the Psalms at all; much less that they shall recite the verses *alternately* with the Minister. Bishop Bedell, we are told, used to read the whole throughout, saying that he found no authority for a different practice. (Life in Hone's Eminent Christians, ii. 260.). Yet so completely has the tradition been regarded as a rule, that we find the Puritans continually complaining of the *alternate reading* as a grievance inseparable from the Church without fresh legislation. A petition is presented by Howell and others to the Convocation of 1562, praying "that the Psalms be sung distinctly by the whole Congregation, or said "with the other Prayers by the minister alone." (Strype, annals, i. 885.). Hooker, in replying to those who found fault with the saying *alternately*, does not give any hint that the Church is not accountable for the custom, or that Ministers are not bound to use it, but puts forth his majestic strength in defending it on its own merits. (Eccl. Pol. v. 37—39.) The Episcopal Divines at the Savoy take a similar course; (Cardwell Conf. 305—338.); and, although it was proposed at the last Revision that the practice should be enjoined by an express Rubric, (as we learn from Sancroft's MS.) no alteration was then introduced—the sanction of 'custom being apparently regarded as sufficient.' (p. 298.).—*How shall we Conform to the Lit.*

THE MANNER OF ' SAYING OR SINGING ' THE PSALMS.

90.—We have now to consider the *manner* in which the Psalms are to be used: and herein we have *no rule prescribed* by the Rubrics of the Liturgy; nor is it laid down *by whom* the Psalms are to be 'said or sung.' Long and universal *custom* is our only guide and authority in these points; and *usage* directs that in Parish Churches the Minister and People are to read *alternate verses*: while 'in places where they sing' the two sides of the Choir are to reply *antiphonally* to each other. The same rule holds with regard to the Venite, the Canticles, and the other constant Psalms placed in the Morning, and Evening, Prayers.

91.—We gather from Chrysostom, Cassian, Bingham, and more early writers, that the original practice was for the entire Congregation, Minister and People, to sing the Psalms together. In Egypt, one only would sing, the Congregation the while sitting to listen

to him. It appears, that the custom of reciting the Psalms *alternatim* was in use in the Eastern Church at a very remote period (*Basil. Ep. 63.*) And from the Eastern was introduced into the Western Church at Milan by St Ambrose: the practice, very probably, derives its origin from the Jewish Temple Worship; in which they were accustomed to sing together *by course*. (See 1 *Chron.* xvi. xxv; *Ezra* iii. 10, 11; *Neh.* xii. 31. 38; *Isai.* vi. 3.). And the peculiar *parallelisms* observable in the structure of the Psalms confirms this supposition. (*Lowth. Lect. on Heb. Poetry.*) But *exceptions* were taken at the *Savoy Conference* in 1661 by the Presbyterian Divines against the *alternate reading* of the Psalms and Hymns, and the repetitions and responsals of the Clerk and People, as being contrary to Scripture. The Bishops' answer, however, refuted this charge, and the custom has survived. (*CARDWELL'S Conf.* 305, 339.)

BR. SPARROW, writes:—‘These Psalms we sing or say *by course*, the Priest one verse, and the People another; or else one side of the Choir one verse, and the other side another, according to the antient practice of the Greek and Latin Church; (*Socrat. Hist.* l. 6. c. 8. *Theodoret.* l. 2. c. 24. *Basil Ep. 63.*); and according to the pattern set us by the Angels, (*Esay.* vi. 3.) who sing one to another, Holy, Holy, Holy. These reasons may be given for this manner of singing by course. *First*, that we may thus in a holy emulation contend, who shall serve God most affectionately, which our Lord seeing and hearing, is not a little pleas'd. (*Tert.* l. 2. ad ux.) *Secondly*, that one relieving another we may not grow weary of our Service. (*St Aug. Conf.* l. 9. c. 7.)’ (p. 24.)—*Rationale.*

DEAN COMBER remarks:—‘The Christians undoubtedly used them (the Psalms) in their Publick Service in the Apostles' times, (1 *Cor.* xiv. 26; *Col.* iii. 16); and in the following ages it is plain, that they sang the Psalms in the Church *by turns*, each side answering the other: indeed it appears the Psalms were placed about the beginning of the Prayers, soon after the Confession; and that they were so often repeated at Church, that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in the fields. The author of them, holy David, first set them to vocal and instrumental musick; and pious antiquity did use them in their assemblies with musick also; and so we may very fitly do, where we have convenience, for this makes our Churches the very emblem of the heavenly choir, which is always represented as praising God in this manner: and experience shews, that musick works very much on the affections of well-tempered men; it calms their minds, composes their

' thoughts; excites their devotion; and fills their soul with a mighty pleasure, while they thus set forth His praise.'—(quoted in *MANT'S Book of Com. Prayer.* p. 19.)

ABP. KING says:—' As the Scriptures prescribe us the use of Psalms in the praises of God, so they encourage us to offer those praises by way of *responses*, or *answering*. For this we have the best example that can be desired, even the blessed angels and glorified saints. So in *Isaiah*, vi. 3. "And one cried unto another, "Holy, holy, holy, is the Lord of Hosts."....And it is agreeable to "St Paul's command of "teaching and admonishing one another in "Psalms," &c.; which supposes every one to have a share in them, either by turns, or by bearing a part. This way of praising God "by answering one another is the most ancient we find in Scripture: "for thus Miriam praised God, (*Exod.* xv. 21): and the last song "recorded in Scripture is of the same sort, (*Rev.* xix.). According "to these Scripture examples the People are allowed to bear their "part in the Psalms, and either to *sing* or *say* them by way of "*answering*.'—(quoted in *MANT'S Book of Com. Prayer.*)

WHEATLY observes:—' The custom of singing or repeating the Psalms *alternately*, or *verse by verse*, seems to be as old as Christianity itself. Nor is there any question to be made but that the Christians received it from the Jews; for it is plain that several of the Psalms, which were composed for the public use of the Temple, were written in *anæbaick*, or *alternate verse*. To which way of singing, used in the Temple, it is probable the vision of *Isaiah* alluded, which he saw of the *Seraphim crying one to another, Holy, holy, holy*, &c. That it was the constant practice of the Church in the time of St Basil, we have his own testimony: for he writes, that the people, in his time...."rising from their prayers, proceeded to singing of Psalms, dividing themselves into "two parts, and singing *by turns*." Ever since which time it has been thought so reasonable and decent, as to be universally practised. What Theodoret writes, that Flavianus and Diodorus were the first that ordered the Psalms of David to be sung *alternately* at Antioch, seems not to be meant of the first institution of this custom, but only of the restoring of it, or else of the appointing some more convenient way of doing it. Isidore says, that St Ambrose was the first that introduced this custom among the Latins; but this too must be understood only in relation to some alterations that were then made; for Pope Celestine, as we read in his life, applied the Psalms to be sung *alternately* at the celebration of the Eucharist. This practice, so primitive and devout, our Church (though there is no particular *Rubric* to enjoin it) still continues in her service either by *singing* as in our Cathedral Worship, or by *saying* as in the Parochial. For in the former, when one side of the Choir sing to the other, they both provoke and relieve each other's devotion: they provoke it (as Tertullian remarks) by a holy contention, and relieve it by a mutual supply and change: for which reasons, in the Parochial Service, the reading of the Psalms is also divided between the Minister and the People. And indeed, did not the Congregation bear their part, to what end does the Minister exhort them to *praise the Lord*? or what becomes of their promise, that their *mouths shall shew forth his praise*? To what end again is the Invitatory (*O come, let us sing unto the*

'Lord, &c.) placed before the Psalms, if the People are to have no share in praising Him in the Psalms that follow?' (p. 129).—*Rat. Ill. of Book of Com. Prayer.*

SHEPHERD remarks:—'In the early ages of Christianity, when Psalmody was considered as a principal part of the Public Worship, different Churches recited the Psalms in different ways. 1. They were sometimes sung by the whole Congregation; men, women and children all uniting their voices. This is thought to have been the most ancient, and was, before the introduction of *alternate* Psalmody, the most general practice. 2. In the Egyptian monasteries, one person standing recited all the Psalms, (except the last) the rest of the people sitting with humility, and listening with reverence. 3. Sometimes one person repeated the former part of the *verse*, as we may now properly express it, and was joined by the Congregation in the close of the sentence. Even in the Service of those Churches where alternate recitation was generally practised, this mode, for the sake of variety, was occasionally adopted. 4. A fourth way was, for the Congregation to divide into two parts, and to sing, or rather chant *alternately* verses..... But after all it must be confessed, that, from the writings of the primitive Fathers, we cannot, in this instance, prove anything like uniformity of practice. Whatever might be the origin of the *alternate recitation* of Psalms and Hymns in the Christian Church, we can trace its existence to about the close of the first century: and we know that this practice nearly corresponds with what is related in the Old Testament of Moses and Miriam. It agrees with the custom of the Jewish Church; and that our Saviour and His disciples sung *alternately* the Hymn after the Last Supper, is an opinion by no means devoid of probability..... The alternate recitation of the Psalms is not, as far as I at present recollect, enjoined by any Rubric, nor by any other injunction of our Church. But we uniformly adopt it; and in defence of our practice, we have to allege, that it is perfectly congenial to the usage of antiquity, is sanctioned by the recommendation of the wisest and best among the Fathers, has been ratified by respectable Councils, and the most approved ecclesiastical laws, and is obviously calculated to keep up the attention, and assist the devotion of the People.' (p. 126).—*Eluc. of Book of Com. Prayer.* Vol. I.

DR. HOOK states:—'The custom of repeating the Psalms *alternately*, or verse by verse, between the Minister and the People, is probably designed to supply the place of the ancient *antiphon*, or the responsive chanting of the Psalms by the two distinct choirs. This latter practice is still retained in the Cathedrals of England, and is more primitive than the alternate reading, now prevailing in Parish Churches.'—*Church Dict.* sub voce.

The Rev. J. JEBB writes:—'The chanting of the Psalms is an universal practice; but as to the *manner* of chanting there is no universal agreement. That which prevailed most largely in the Church was the *antiphonal*, or *alternate* method used in our Choirs. But this method was not adopted till the time of Ignatius, Bp. of Antioch, the third from St Peter, who, as Socrates the historian relates, established this system in the Church of Antioch, in consequence of a vision in which he heard the Angels in anti-

'phonal songs hymning the Holy Trinity. To this account Christian antiquity has given a prevailing credit. (p. 277).....This custom which took its rise first in Antioch, spread in all directions, and found its way to the very ends of the world. (p. 278).....But it does not appear that the *antiphonal* mode became universal..... The primitive method of the African Churches seems rather that which may be called *acrostical* : i. e. the Chanter or Reader sung the Psalm throughout, or in part, and the People answered either at the end or at certain intervals. Such, according to Cassian, was the custom of the Egyptian monasteries, where, to relieve the monks from their long fatigue, they sat, except at the congregational termination.....Philo bears witness to the same custom being practised by the Essenes of Alexandria; the People listening in silence, and joining in the recurring Anthems, or burdens, as we may call them. (p. 279).....In the documents called the Apostolical Constitutions, (which, however, are well known to be of much later date than the Apostolical times) one person is ordered to sing the Psalms of David, and the People to respond the *acrostics*, or burthens. However, this method was less perfect than the *antiphonal*, and probably was instituted at a time when the People were too ignorant to form efficient Choirs, or to join in all the verses, in order to keep up and fix their attention upon occasional parts of the Psalmody. Bingham considers that the Ecclesiastical singers called *ὑποβολαῖς*, or suggestors, took their origin from thus prompting the People, as it were (Bk. iii. c. x. §. 3.) (p. 280)...St. Ambrose, Bp of Milan, in the 4th century introduced into his Church the ancient *antiphonal* Chant of Antioch, derived, as it was believed, from St Ignatius. (p. 282).....The Psalms can never be properly chanted except by *alternate* choirs. If otherwise, the effect must either be heavy, when sung in chorus, or meagre when chanted by a choir too thin to admit of division. The essential character of choral Psalmody is *alternation*, and where this cannot be commanded, it is much better to read them 'Parochially.' (p. 296).—*Choral Service*.

THE MUSICAL ACCOMPANIMENT.

92.—The introduction of *instrumental music* into Christian Worship is evidently derived from the Jewish Temple Service; but it was long before the Christians admitted such an accompaniment to their devotions. The *Organ* was introduced into Europe about A. D. 660, when the Emperor Constantinus presented one to Pepin, King of France; and we find that towards the end of the 13th century musical instruments were very general in Churches.

93.—Whatever musical accompaniment is allowed, it is completely under the control of the Officiating Minister. In fact, the *Organ*, *Organist*, *singing* and

singers, are all subject to the Minister's direction; and he can at any moment suspend the functions of these accessories if he should think it necessary or desirable. The *Churchwardens* have no voice in the matter. This has been decided in the case of *Hutchins v. Denziloe*, which we have cited in Vol. C., when discussing the LAWS and USAGES affecting *Organs*, and *Organists*; and to which we would refer our Readers for much important information.

94.—In *Parish Churches*, where the Psalter is *read*, not chanted, the instrumental accompaniment is not called for, except, it may be, occasionally when the *Doxology* is chanted. In the *Metrical Psalmody* music is a very general and advantageous addition, which we shall touch upon in its proper place.

With regard to the employment of the *Organ* in the Chanting of the Psalms, &c. we may quote the authority following in addition to what we have already cited in the volume referred to.

The REV. J. JEBB writes:—‘It ought to be remembered that one of the greatest improvements in the *Organ*, that of the *swell*, was made by an English artist: and there is nothing which more contributes to the life and expression of the Chant, than its moderate use. The instrument, however, is now mentioned with especial reference to this part of the Service. It should be played in a slow, flowing, and even manner, the melody as well as the recitation being given deliberately, and all jirking avoided. The principal and stopped diapason ought to be chiefly used: the noisy stops, such as the trumpet, cornet, and sesquialtera very rarely: the Choir Organ being chiefly used in the verses, the Great Organ in the Gloria Patri and such parts as ought to be sung in chorus, but never so as to overpower the voices. When the swell is employed, the verse in which it occurs ought to be preconcerted with the Choir, that their voices may swell with it: a precaution too much neglected in our Choirs. The first verse of the psalm, is sometimes performed with a crash upon the full Organ: even though it may be deeply penitential. This ought to be carefully avoided, and the character of the Psalm be diligently consulted.’ (p. 309).—*Choral Service*.

95.—During *Lent*, and particularly throughout *Passion Week*, all musical accompaniment should be suspended; although the *chanting*, particularly, if *penitential*, or in a minor key, might be continued. The author just quoted observes here:—

'According to the universal, at least very general custom of Europe, the *Organ is silent* during the whole of *Passion Week*, and in some Cathedrals, during Wednesdays and Fridays in Lent. It were to be wished that this most expressive usage were general in Parish Churches. But it is too much the habit to neglect all decent usages which may make a distinction between one season and another, or between common days and Festivals.....But at the same time in Choirs, while the *Organ* is rightly silenced during these periods, the Choral Service is most inconsistently suspended. The Chant will better speak the language of penitence and more strikingly exhibit it, than simple Parochial reading.' (p. 313).—(*ibid.*).

THE POINTING OF THE PSALMS, &c.

96.—In the title-page of our Books of Common Prayer we have the clause, "*Together with the PSALTER OR PSALMS of DAVID, Pointed as they are to be sung or said in Churches.*" This term, '*pointed*,' refers to the *point* or *colon* (:) found in every verse of the Psalms and Hymns in our Books of Common Prayer; and the use of this point is merely to direct the *chanting*, or *singing*; yet it will be found very serviceable in guiding the Congregation when making the responses.

SHEPHERD says:—'In the Book of Common Prayer the Psalms are *pointed*, as they are to be sung or said in Churches. The *points* are these two dots (:) resembling a *colon*, which occurs generally about the middle of every verse, and were intended to regulate the chanting. It is but too notorious, that their original destination is commonly misunderstood; and what is more to be lamented, many pious persons, who have been taught to observe the points in reading, finding that these Psalms are *pointed* as they were to be *sung*, are prompted often to the manifest injury, and sometimes to the entire subversion of the sense, to make a sudden considerable pause at every musical point. Were the Clergy occasionally to inform their Congregations, that in the Psalms these *points* (:) denote a rest in the music only, and are to be totally disregarded in the reading, this might palliate the evil. But by removing these "little rocks of offence," a complete remedy might easily be effected. It must be presumed that our Choirs, to whom alone the direction can be of any use, are too well instructed and exercised, to require such aids. But if they are necessary for some, those might add the points in their own books.' (p. 129).—*Elucidation of Book of Com. Prayer*. Vol. I.

BP. MANT observes:—'The *stop*, or *colon* near the middle of each verse in the Psalms and Hymns is intended for a guide to the Readers.....to regulate not the *singing* of them only, as in fact they always do in the Choral Service, but the *saying* of them likewise as they should do in Parish Churches. In practice they



'are very useful in keeping a Congregation together, and preventing some from out-running others; and a Clergyman by marking the pause, denoted by the *point* in the reading of his own verse, will set an useful example to his people, especially if he direct their attention to the existence and import of the point, and train his School-children to the observance of it.' (p. 44.).—*Hor. Lit.*

The REV. J. JEBB says:—"The Psalms, it must be observed, are *pointed*," that is, marked with the *colon* in the middle of each verse, not only as they are to be *sung*, but as they are to be *said* in Churches. It is therefore imperative on the Clergy and the Congregation to make the pause, practised in all Choirs, even in the Parochial recitation. If this were done, much of that indistinctness now so observable in Parish Churches, would be avoided. At all events, the regulation is imperative.' (p. 309).—*Choral Service.*

ANNOUNCING, AND CONCLUDING, THE PSALMS.

97.—As there is no Rubric directing *whether*, and *in what way*, the Psalms for the day ought to be *announced* to the Congregation by the Officiating Minister, there is great diversity of practice in this respect. The advocates for a rigid adherence to the Liturgy, and its Rubrics, affirm that we ought to follow the exact letter of the Book of Common Prayer, and proclaim after this manner:—"Day 6. MORNING PRAYER, Psalm 30."; similarly, at the second Service, "Day 6. EVENING PRAYER, Psalm 32." But when the 31st day of a month arrives, the continuance of this method would be impossible; and the deviation, the necessity of such a case imposes, would therefore be a departure from the strict letter of the Prayer Book; still, without the adoption of some kind of prompting, where any 'announcing' of the Psalms is the usage, confusion would be created amongst the unlettered. Others, again, merely give out the number of the Psalm.

98.—The more customary mode, however, is for the Minister to say thus:—"The *sixth Morning of the month, the 30th Psalm*;" and in like manner:—"The *sixth Evening of the month, the 32nd Psalm*." And when the 31st day of a month occurs, to say:—"The *last Morning of the month, the 144th Psalm*";

and likewise:—"The last Evening of the month, the 147th Psalm." This removes all difficulty, and has the sanction of long continued usage. And on certain Holy-days the common practice is to say—"The Proper Psalms for this Morning's (or Evening's) Service are, the —th, the —th, and the —th." Some prefer saying—"The Proper Psalms for Christmas-Day (or, as the case may be) are" &c.; while many announce, even in these cases, merely the number of the Psalm.

99.—The Officiating Minister ought to *begin* every Psalm; therefore, in those instances where the Doxology is *said*, not chanted, and the last verse of the Psalm is read by the Minister, he must proceed at once to say the first verse of the Doxology, "Glory be to the Father," &c., leaving the Parish-Clerk and People to conclude with the second, "As it was in the beginning," &c.

100.—It is incorrect for the Congregation at the end of a Psalm to take the first verse of the Doxology, and for the Minister to say the second verse: and it is with equal impropriety, that the "*Amen*" in this clause is left for the Clerk and People to conclude with.

BP. MANT observes:—"Each Psalm should be *begun by the Minister*. And this will follow of course if the Hymn of glory be delivered, the former verse by the Minister, and the latter by the People. The most complete manner of *announcing* the Psalms appears to be to name the *day* of the month, the *time* whether it be Morning or Evening Prayer, and the first of the Psalms for the time." (p. 44).—*Hor. Lit.*

THE REV. J. JEBB remarks:—"It is the universal custom in Parish Churches for the Minister to *give out the day of the month, and the number of the Psalm*, before he proceeds to reading those appointed for the day. This is not the regular system of Choirs; in those places where it is now adopted it is comparatively modern. There is not the slightest ground for it in the Rubric. How far it may have been suggested by the intonation, or the antiphon which *anciently preceded the Psalm*, I cannot determine. No very good reason can be given for its adoption. The Congregation ought to be aware of the day of the month, just as much as of the weekly Collect; and if their daily devotions do not serve to make them familiar with the course of the month, at least their daily business ought. This notice is no help to those who cannot read: it is unnecessary to those who can. But in the Choral performance,

'it mars the order of the Service. In the Morning Service it interrupts the connection of this part of the Service, being interposed between the Venite and the Psalms of the day; and in the Evening Service, it makes a break between them and the introductory Versicles, which are properly to be considered as Psalmody. It would be just as reasonable to interpose the words, "Here endeth such or such a Psalm," before the Gloria Patri.' (p. 295).—*Choral Service.*

POSTURE AT THE PSALMS.

101.—The *posture* to be observed by Minister and People during the reading, or singing, of the Psalms is not enjoined in any Rubric; but universal and time-worn custom has imposed *standing* as the only fit attitude for the expression of praise to Almighty God. (*Cassian* de Inst. ii. c. 12; *Augustin* Serm. 3. in Ps. 36.). This posture may be inferred to be the one intended by the Church of England, as it is imposed in the Rubric before the Gloria Patri preceding the Venite, and no change of position up to this point is subsequently prescribed. (See *supra*, par. 68.)

BP. SPARROW (*ob.* 1685) remarks:—'When we *say* or *sing* these Psalms, we are wont to *stand*, by the erection of our bodies expressing the elevation or lifting up of our souls to God, while we are serving Him in these holy employments.' (p. 25).—*Rationale.*

102. At one time, however, and even now among Dissenters, *sitting* during the Psalms was a recognized posture, as the following remarks of *Abp. Secker* will inform us:—

'In the *singing* of Psalms,' says ABP. SECKER, 'different persons use *different postures*. The prose Psalms, I believe, are and ever have been repeated by all persons every where, *standing*. In the verse Psalms we all *stand* at the Doxology. And in what goes before, the reason for doing it is exactly the same, and a very strong one: that the whole is sung to the glory of God, and often directly addressed to God. Accordingly we read in the Old Testament, that not only the Levites were to *stand every morning to thank and praise the Lord, and likewise at even*, (1 Chron. xxii. 80.) but that when they waited with instruments of music to praise the Lord, all Israel stood (2 Chron. vii. 6.); and again, that they said to the People, *stand up, and bless the Lord your God*. (Neh. ix. 5.). We read likewise, that in a vision of St John, in the book of Revelation, a great multitude, which no man could number, stood

'before the throne, and cried with a loud voice, salvation to our God' (Rev. vii. 9, 10.); and in another, that they *who had gotten the victory over the beast, stood and sang the song of Moses and of the Lamb* (Rev. xv. 2, 3.). Standing therefore, as it is plainly the fittest posture in itself, is the authorized one also: and were it more uncommon than it is, would be far from a dishonourable singularity. But still, as very many in most Congregations, either have by long habit been prejudiced in favour of *sitting*, or, though they disapprove the custom, feel a difficulty of quitting it, unless every one did: they should not be censured for a practice by which they mean nothing amiss; but kindly encouraged to an alteration in this point, which we may thus hope will gradually become general." (p. 467).—*Works*. Vol. iii.

THE DOXOLOGY.

¶ 'And at the end of every Psalm throughout the year, and likewise in the end of Benedicite, Benedictus, Magnificat, and Nunc Dimittis shall be repeated,

'Glory be to the Father, and to the Son, &c.

'Answer. As it was in the beginning, &c.

103.—This Rubric very clearly enjoins that the *Gloria Patri* is to be repeated after "*every Psalm throughout the year*," as well as after the *Benedicite*, and *Benedictus*, in the Morning Prayer; and after the *Magnificat*, and *Nunc Dimittis*, in the Evening Prayer. The *Te Deum* is omitted in the enumeration made in the Rubric, because that Hymn is a kind of paraphrase upon the Doxology, and therefore needs not the addition of the *Gloria Patri* to mark our adoration of the holy Trinity. This Doxology is also to be repeated after every portion of the 119th Psalm, which will be found divided in the Psalter into twenty-two sections. This rule is imposed in the prefatory pages of the Prayer Book, in "*The Order how the Psalter is appointed to be read*;" where it is directed:—

'And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,'

'Glory be to the Father, &c.

'As it was in the beginning, &c.

104.—The perusal of the *Rubric* cited at the head of this section will remove the difficulty which often arises with regard to the question, who shall begin the

Gloria Patri,—whether Minister or People?—when the last verse of a Psalm falls to the Minister. The word ‘*Answer*’ prefixed to the second clause of the Doxology, “*As it was in the beginning,*” &c. clearly appertains that part to the People; so that the Minister, in all cases, should take the first clause, “*Glory be to the Father, &c.*”

105.—It is also an error, as we have before observed, for the “*Amen*” to be separated from the second clause of the Doxology in order to form a *response* for the Parish-Clerk and People. This is often the case, when the mistake is made of the Congregation taking the first verse of the Doxology, leaving the second to the Minister. This will be avoided if the rule laid down in the preceding paragraph be duly observed. In some places, where they sing, it is customary for the Doxologies after the Psalms and Canticles, to be *chanted*, although the Psalm, or Canticle, itself may have been *read*.

106.—At the *Savoy Conference* in 1661 great objections were made to the frequent repetition of this Doxology.

The Presbyterian Divines said;—

‘By this Rubrick, and other places in the Common Prayer Books, the *Gloria Patri* is appointed to be said *six times* ordinarily ‘in every Morning and Evening Service, frequently *eight times* in a Morning, sometimes *ten*, which we think carries with it at least an appearance of that vain repetition which Christ forbids: for the avoiding of which appearance of evil, we desire it may be used but *once* in the Morning, and *once* in the Evening.’ (p. 815).—CARDWELL’S *Conferences*.

The Bishops, however, over-ruled this objection, replying:—

‘This *Doxology* being a solemn Confession of the blessed Trinity, ‘should not be thought a burden to any Christian Liturgy, ‘especially being so short as it is: neither is the repetition of it to ‘be thought a vain repetition more than “his mercy endureth ‘for ever,” so often repeated, Psalm cxxxvi. We cannot give God too ‘much glory, that being the end of our creation and should be ‘the end of all our Services.” (p. 861).—*ibid.*

Since this period no alteration has been effected by public authority.

107.—This appending of the Doxology to the Psalms, and Canticles, is a very ancient usage, as we have already shown: its chief design is to adapt the Psalmody of the Jewish Ritual to the purposes of Christian worship. In all the Western Churches, except the Roman, it was customary for the Congregation to stand and repeat the *Gloria Patri* after every Psalm, as we may learn from the Council, of Toledo—"In fine omnium Psalmorum dicimus, "Gloria et honor Patri, et Filio, et Spiriti Sancto, "in sæcula sæculorum. Amen." (*Conc. Tolet.* iv. 112. A.D. 623). In the Eastern Churches the Doxology was employed after the *last* Psalm only. (*Cassian.* Inst. l. 2. c. 8.). Much information with regard to the early use of the *Gloria Patri* will be found in BINGHAM's *Antiquities of the Christian Church*. Bk. xiv. c. 1 & 2; to which we would refer our Readers, who are desirous of increasing their knowledge of this subject.*

We will, however, cite a few authorities on the more modern use of the Doxology.

HOOKE (ob. 1600) remarks:—"God is glorified, when such His 'excellency above all things is with due admiration acknowledged. 'Which dutiful acknowledgment of God's excellency by occasion of 'special effects being the very proper subject, and almost the only 'matter treated of in all *Psalms*, if that joyful Hymn of Glory have 'any use in the Church of God, whose name we therewith extol and

* In the SCOTCH LITURGY the instructions are more precise; the *Rubric* there is as follows:—

'And as at the end of the Venite, so also at the end of every 'Psalm throughout the year, and likewise in the end of Benedictus, 'Magnificat, and Nunc Dimittis, shall be repeated.

'Glory be to the Father and to the Son: and to the Holy Ghost.'

'And the People shall answer,

'As it was in the beginning, is now, and ever shall be: world 'without end. Amen.

'Every one standing up at the same.—(KEELING. p. 12).

In the AMERICAN LITURGY the *Rubric* is:—

'And at the end of every Psalm, and likewise at the end of the 'Venite, Benedicite, Jubilate, Benedictus, Cantate Domino, Bonum 'est confiteri, Deus misereatur, Benedic, anima mea—MAY be said 'or sung the *Gloria Patri*; and at the end of the whole Portion, or 'Selection of *Psalms* for the day, SHALL be said, or sung the *Gloria 'Patri*, or else the *Gloria* in excelsis, as followeth.'

'magnify, can we place it more fitly than where now it serveth as a 'close or conclusion to *Psalms*? Neither is the form thereof newly 'or unnecessarily invented. We must (saith *St Basil*) as we have 'received, even so baptize; and as we baptize, even so believe; and 'as we believe, even so give glory. Baptizing we use the name of 'the Father, of the Son, and of the Holy Ghost: confessing the 'Christian faith, we declare our belief in the Father, and in the 'Son, and in the Holy Ghost: ascribing glory unto God, we give it 'to the Father, and to the Son, and to the Holy Ghost. It is the 'token of a true and sound understanding for matter of doctrine 'about the Trinity, when in ministering baptism, and making 'confession, and *giving glory*, there is a conjunction of all three, and 'no one of the three severed from the other two.—*Ecol. Polity*. Bk. v. ch. xlii.

BP. SPARROW (*ob.* 1685) writes:—'At the end of every Psalm, 'and of all the Hymns, except *Te Deum*, (which, because it is 'nothing else almost, but this *Glory be to the Father*, &c. enlarg'd, 'hath not this Doxology added) we say or sing, *Glory to the Father, 'and to the Son, and to the Holy Ghost*; which was the use of 'the antient Church, never quarrell'd at by any till *Arius*...Now 'if this joyful Hymn of Glory, have any use in the Church of God; 'can we place it more fitly, than where it now serves as a close and 'conclusion to *Psalms* and Hymns, whose proper subject and almost 'only matter, is a dutiful acknowledgment of God's excellency and 'glory, by occasion of special effects? As an Hymn of Glory is fit 'to conclude the *Psalms*, so especially this Christian Hymn, where- 'in as Christians (not as Jews and Pagans) we glorify God the 'Father, Son, and Holy Ghost; by which Christian conclusion 'of David's *Psalms*, we do, as it were, fit this part of the Old 'Testament for the service of God under the Gospel, and make 'them Evangelical Offices.' (p. 25.)—*Rationale*.

DR. BENNET (*ob.* 1708) remarks:—'Some persons have found 'fault with the frequent repetition of this Hymn, *Glory be to the 'Father*, &c. But I would fain know, what harm there can be 'in the often using such an excellent form of words. Do's not the 'Psalmist himself frequently repeat some passages which are of 'great and peculiar weight? And is not this Doxology such? Did 'not our Saviour also repeat the very same words of prayer? 'Would these persons repeat this Doxology with that devotion 'which ought to accompany the use of it, they would be ashamed 'of their own objection. But when people are too lazy to bear 'a part in the Church's Worship, and can content themselves with 'a bare hearing the Minister, without exerting their own souls; no 'wonder that even the smallest repetitions are nauseous to them (p. 41.).—*Paraphrase on Book of Com. Prayer*.

ABP. KING says:—'We are directed to praise, glorify, and 'confess to God every day in a certain number of *Psalms* of His 'own appointment, out of the Old Testament; and then in such 'Hymns as are recorded in the New. But inasmuch as the 'mystery of the *holy Trinity* is more explicitly revealed to us 'under the Gospel, than it was to those under the Law, therefore 'our Church requires us to answer to every Psalm and Hymn

"*Glory be to the Father,*" &c. to signify our belief, that the same God was worshipped by them as by us; the same God, that is glorified in the Psalms, having been from the beginning "Father, Son, and Holy Ghost," as well as now. So that our ascribing this glory expressly to the three Persons, in whose name we are baptized, is not any real addition to the Psalms, but is a necessary expedient for turning the Jewish Psalms into Christian Hymns, and so fitting them for the use of the Church now, as they were before for the use of the Synagogue.—(quoted in MANT'S *Book of Com. Prayer*, in loco.)

WHEATLY observes:—"At the end of every *Psalm*, and of every part of the hundred and nineteenth Psalm, and all the Hymns (except the *Te Deum*; which, because it is nothing else almost but the *Gloria Patri* enlarged, hath not this Doxology annexed,) we repeat *Glory be to the Father, &c.*, a custom which Durandus would have us believe was instituted by pope Damasus, at the request of St Jerom; but for this there appears to be but little foundation. In the Eastern Churches they never used this glorification, but only at the end of the last Psalm, which they called their *Antiphona*, or *Allelujah*, as being one of those Psalms which had the Allelujah prefixed to it; but in France, and several other of the Western Churches, it was used at the end of every Psalm; which is still continued with us, to signify that we believe that the same God is worshipped by Christians as by Jews; the same God that is glorified in the Psalms, having been from the beginning, Father, Son, and Holy Ghost, as well as now. So that the *Gloria Patri* is not any real addition to the Psalms, but is only used as a necessary expedient to turn the Jewish Psalms into Christian Hymns, and fit them for the use of the Church now, as they were before for the use of the Synagogue." (p. 181.).—*Rat. III. of Book of Com. Prayer*.

SHEPHERD remarks:—"In the more ancient and early Churches the Officiating Minister concluded Prayers often, and Sermons always, with a Doxology. From Cassian, the disciple and strenuous defender of Chrysostom, we learn that the Greeks repeated *Gloria Patri* after the last Psalm. In all the Western Churches, that of Rome excepted, it was uniformly used at the end of every Psalm. (p. 101.)..... There is a peculiar propriety in this. The Doxology serves for a general application to each Psalm. And as a penitential Psalm may be followed by a Psalm of thanksgiving and that succeeded by one of adoration or prophecy, if they were not separated by this Doxology, or something of the like nature, subjects very distant and distinct, might be strangely and improperly united." (p. 180.).—*Eluc. of Book of Com. Prayer*. Vol. 1.

BP. MANT, commenting on the above Rubric, says:—"This apparently indicates, that the former verse of the Hymn of Glory should be said by the Minister, and the latter by the People; for, in cases of alternate recitation, it is the general rule, and it is agreeable to propriety, for an *Answer* to be returned by the People to the Minister and not by the Minister to the People." (p. 43.).—*Hor. Lit.*

The REV. J. JEBB states:—‘The unreformed Western Church omits the *Gloria Patri* after certain Psalms, and during certain penitential Services. Our Church uniformly retains it: and with good reason. God is to be glorified under every dispensation of His, and whether He makes glad or sorrowful, whether He gives or takes away, the name of the Lord is to be blessed.....In some Parish Churches the *Gloria Patri* is chanted, while the Psalms are read. In this there is nothing abstractedly wrong; since the *Gloria Patri* is a separate Hymn. Still.....it seems improper to dissociate the Psalms by so different a manner of performance, from that Hymn, which so markedly stamps them with the character of Christian songs. The prophecies of David being now converted into the praises of the Church, we ought to aid the Church, not hinder her, in the assimilation which she designed. When the Psalms are read, if the last verse of the *Gloria Patri* falls to the Clergyman, the Congregation often say the final ‘Amen’ as a *response*. This is quite wrong. The *Amen* is an integral part of the verse, and is so printed in our Prayer Books. A like vicious method obtains in some places where the Psalm or *Gloria Patri* is chanted, *Amen* being sung to a long protracted cadence; whereas, it properly forms but the two last syllables of the verse.’ (p. 315).—*Choral Service*.

The REV. F. PROCTER observes:—‘In the Breviary it (The *Doxology*) had been appointed after some Psalms, or after a series of Psalms. Its use signifies our belief that the same God was worshipped by the Jewish Church as by us, only the mystery of the Holy Trinity is more clearly revealed to us; and we by this addition turn the Jewish Psalms into Christian Hymns.’ (p. 195).—*Hist. of the Book of Com. Prayer*.

The REV. J. C. ROBERTSON remarks ‘on two points connected with the recitation of the Psalms. 1st the second part of the *Doxology* used at the end of Psalms and Hymns is styled ‘*Answer*,’ by which term, wherever else it is used in our present Liturgy, and also in the older Books, (where it occurred much oftener), it is intended that the words shall be said by the *People*. The Scotch Liturgy is express—‘The People shall answer, *As it was in the beginning*,’ &c. It would seem, therefore, that in propriety the Minister ought always to say the first part of the *Doxology*.’ (For the remarks on the 2nd point to defend the *alternate* reading of the Athanasian Creed, see *postea*). (note p. 298.).—*How shall we Conform to the Liturgy*.

THE VOLUNTARY.

108.—IN many Churches, where an Organ is used, particularly in those of cities and large towns, it is customary for the Organist to perform *after the Psalms*, in a few places *after the Lessons*, some extempore or written composition to relieve, and, as many may think, to embellish Divine Service; while at the same time it may afford a little pause for

solemn meditation. The character of the music will admit of considerable variety, although it is essential that it should be confined to a proper gravity, and solemnity of style. As no law, authority, or usage, has prescribed any particular change, order, or number, in the movements of the piece, the performance is left to the fancy, taste, and judgment of the Organist alone, whence its appellation of "*The Voluntary*." No Opera tunes, popular airs, nor any wild *fantasias*, or *capricios*, as musicians call them, should be allowed on these occasions. The Officiating Minister must take especial care that proper dignity, seriousness, and science, be employed; and only so much of the lighter passages introduced as may be necessary to relieve the heavier and more solemn strains.

109.—Let the *Voluntary*, however, be as correct and decorous in its composition, and as skilfully performed, as it may, it is still an unnecessary interlude; and, in most instances, a very objectionable interruption to Divine Worship. It has the sanction of no law, canon, or rubric; and can only be defended by custom, which is but recent in its origin, and very circumscribed in its extent. We know that *organs* were not introduced into Churches before the thirteenth century; therefore, the practice could not have been anterior to this, and, in fact, we cannot trace the usage beyond the era of the Reformation. Since, then, the *Voluntary* can boast of no venerable antiquity; and seems to be looked upon by most people, rather as an exhibition of musical skill either in the composer, or in the performer, than as an aid to seriousness of thought, or to solemnity of devotion, *the sooner the Voluntary is abandoned out of our Churches the better*. Great complaints are made against the length of our Services; why then should we needlessly extend them by the superaddition of what is, in most cases, merely a musical divertimento? The Clergy, too, are ever regretting the wandering thoughts, and want of fervour, so frequently observable in their Congrega-

tions; why, therefore, permit this musical interpolation to awaken worldly imaginations, and unprofitable reveries, as well as provoke, what is more to be censured, vain and idle whisperings.

110.—*Posture*.—Where the *Voluntary* is permitted, the posture for Minister and People is that of *Sitting*.

A few opinions we annex; and, were it possible, we would be glad to acquiesce in the views of Abp. Secker, and Lord Bacon, but the experience of the present age forbids it.

ABP. SECKER observes:—‘After the Psalms it hath long been customary for the *Organ*, where one is used, to play for a short time: and, as instruments of musick in Divine Service are certainly lawful, (else they had not been appointed in the Jewish, or permitted in the ancient Christian Church, or described in the Revelation as accompanying the praises of the Blessed above), so a little pause for the use of this instrument will not only give some respite and refreshment to the Congregation, and to the Minister, but may be advantageously employed, either to reflect on what is past of the Service, or prepare our minds for what is to come. And therefore it should not be filled up, either by the performer with the lighter airs of musick, instead of solemn strains, and such as may excite proper dispositions, or by any of the Congregation with needless discourse, or such private thoughts or imaginations, as blot out good impressions already made, and indispose us for receiving the like afterwards.’ (p. 419.) —*Works* Vol. III.

The Rev. W. G. HUMPHRY remarks:—‘The use of what is called a *Voluntary*, after the second Lesson, was common at the time of the Reformation, as appears from the following account of it given by Lord Bacon, (Pacification of the Church, *Works*, II. 540.) “After the reading of the Word, it was thought fit that there should be some pause for holy meditation, before they proceeded to the rest of the Service; which pause was thought fit to be filled rather with some grave sound than with a still silence; which was the reason of playing upon the *Organs* after the *Lessons* were read.” The pause alluded to in the preceding passage denoted the transition to another part of the Service, corresponding with *Prime* in the Breviary. The office of *Prime* commenced with the Athanasian Creed, for which the Apostle’s Creed has been substituted except on certain days.’ (p. 131.)—*Hist. & Explan. Treatise of Book of Com. Prayer*.

The Rev. J. JEBB says:—‘A custom, formerly very general, still obtains in some Cathedrals—(In many Parish Churches it is still used in this place, *note*.)—of playing a piece of music on the Organ after the Psalms. This is called a *Voluntary*, as the

'choice of the music is left to the discretion of the Organist.....The sanction of old custom is, perhaps, the only argument that can be used in favour of the *Voluntary*, which, at least on Sunday mornings, unnecessarily lengthens and interrupts the Service; while in those very places where it is used, some of the essential parts of the Choral Service, especially in the Communion Office, are generally omitted, and this often on the plea of their protracting the Service. If used at all, however, due regard should be had to the time and place, in the selection of them, and all shewy gavots, and noisy trumpet pieces, carefully avoided. It should be a short, slow movement, chiefly upon the diapasons and unisons. The vices of *Organ Voluntaries* are, or were, to be heard in their perfection in France where Opera tunes and jigs without the slightest pretence to anything religious in their character, were performed during the most solemn part of the Service.....In Churches where the Lessons are read from an *Eagle* in the centre of the Choir, it might be well to play a few bars on the Organ while the Minister is going from his Stall to the Lectern, so as to avoid the indecorum of moving about while any part of the Liturgy is in performance.' (p. 317.)—*Choral Service*.

The Rev. J. C. ROBERTSON, from whom it appears the *Rev. W. G. Humphry* borrows his ideas expressed above, observes:—'The use of what is called a *Voluntary* after the Lessons, in the times next to the Reformation, is established by the following passage of 'Bacon' (here is cited the passage quoted by Mr. Humphry,) to which Mr. Robertson adds) 'It is much to be wished that the grave character here mentioned were every where duly preserved in such performances.' (p. 146.).—*How shall we conform to the Liturgy*.

THE LESSONS.

111.—The public reading of holy Scripture in the Christian Church is derived from the practice of the Jewish Synagogue, in which it had been customary from the time of the Babylonish captivity, with but one interruption, for a portion of the Law of Moses to be read aloud to the Congregation every Sabbath-day. When in the Syrian persecution, Antiochus Epiphanes, from political motives, prohibited the reading of the Law, the Jews introduced the books of the Prophets. Eventually, however, the Law was restored to the Synagogue; still, it was not permitted that the reading of the Prophets should be abandoned: so that the delivery of a portion from the books of Moses, and another from those of the Prophets every Sabbath, became the established practice. This custom continued to the time of

our Saviour, and His Apostles, as we may judge from *Luke* iv. 16; *Acts* xiii. 15. 27; xv. 21; and we may suppose that the usage did not fall into desuetude among the early Christians, since Justin Martyr tells us, that in his time portions of the sacred Scriptures were read in the public assemblies every Lord's-day; and that this was done by an appointed Officer termed ἀναγινώσκων, Lector, or Reader. (*Apol.* i. §§. 67, 87.). That this practice has not been interrupted, we may gather from the *Apostolical Constitutions* (l. ii. c. 25, 27.); from Tertullian (*Apol.* c. 39; *de Præscr. Hær.* c. 41); Cyprian (*Ep.* 33, 34.); Origen (*Contr. Cels.* iii. 45, 50.); Chrysostom (*Hom.* 10. in Johan; *Hom.* 8. in Ep. Hebr.); and from others.

112.—In the 4th century the *Psalms* and *Lessons* were read alternately (*Conc. Laod. can.* 17. *circ.* A. D. 367); similarly, in the Gallican Church in the 5th century; so also in the Roman Church after the time of Gregory the Great. Cassian tells us, that in Egypt a Lesson from the Old Testament, and another from the New, were read after the Psalms of the Nocturn: (*Inst. Cœnob.* ii. c. 6.). From this practice, it is probable, that the Church of England eventually improved upon the arrangement long followed by her, and by many other of the Western Churches, of reading three, five, seven, and sometimes nine *Lessons*, in one Service of Nocturns or Mattins. These numerous *Lessons* were, certainly, very short, and were not always canonical Scripture; they were also usually interspersed with Anthems, and Responsories. Cardinal Quignon was the first to amend this unedifying system by removing some of the legendary histories so as to reduce the number of the Lessons; and by making those retained longer, and unbroken. (*Reformed Breviary.* A. D. 1536.) The Church of England at the Reformation took advantage of this change by omitting in her first Liturgy (of *Edw.* VI. 1549.) the passions of the Martyrs, and other legends, and by enlarging the quantity of Scripture; while

at the same time she appointed only *two Lessons* to be read, as was the custom in primitive times. One was to be taken from the Old Testament, and the other from the New. She also required that the portions read should be continuous. For further information on this point, see *Bingham's* 'Antiquities of the Christian Church,' b. xiv. c. 3: or the remarks of *Mr. Palmer*, as abridged from *Bingham*, quoted *postea*.

BP. OVERALL'S CHAPLAIN (*cir.* 1614—19.) remarks:—'The inferior parts of the soul being vehemently intent about Psalms and Prayers, and therefore the likelier to be soon spent and wearied; thereupon, has the Church interposed *Lessons* to be read betwixt them, for the higher part of the Soul the understanding to work upon, that by variety neither may be wearied, and both be an help one to the other, (*Hook.* lib. 5. §. 34.). So *Job. Cassianus* tells us, (*de Inst. Mon. lib. 2. c. 4.*) that it was the general custom of all the Christians through *Egypt* to do. "*Per universam Egyptum Psalmorum numerus custoditur, ita duntaxat, ut post Psalmos duas Lectiones V. scilicet et N. Testamenti, singulas subsequantur. Qui modus antiquitus idcirco per tot sæcula intemeratus nunc usque perdurat quia non humanâ adinventione statutus,*" &c. 'It is apparent also from Justin Martyr's Second Apology, that the custom of having *Lessons* was very ancient in the Church; for, he says, "*Lectiones ex Prophetis et Apostolis in conventu fidelium legi solitas*": As also from the Council of *Laodicea*, which was holden above 1200 years ago, which ordains, "*ut Psalmis Lectiones interserantur,*" (c. 17.).—*Additional Notes* to NICHOLL'S *Book of Com. Prayer.* p. 21.

BP. SPARROW observes:—'After the Psalms follow two *Lessons*; one out of the Old Testament, another out of the New. This was the ancient custom of all the Churches in *Egypt*, says *Cassian*, (Col. 2. cap. 4.); who says also, that it was not taught by men, but from Heaven by the ministry of angels. This choice may be to shew the harmony of them; for what is the Law, but the Gospel foreshewed? What other the Gospel, but the Law fulfilled? That which lies in the Old Testament as under a shadow, is in the New brought out into the open sun: things there prefigured are here performed..... So the two testaments, Old and New, faithfully agreeing, evince the sacred truth of God. First, one out of the Old Testament, then another out of the New; observing the method of the Holy Spirit, who first published the Old, then the New; first the precepts of the Law, then of the Gospel..... A wise constitution of the Church it is, thus to mingle Services of several sorts, to keep us from wearisomeness. For whereas devout Prayer is joined with a vehement intention of the inferior powers of the soul, which cannot therein continue long without pain; therefore holy Church interposes still somewhat for the higher part of the mind, the understanding, to work upon, that both being kept in continual exercise with variety, neither might feel any weariness, and yet each be a spur to the other.' (p. 26).

—*Rationale.*

ABP. SECKER says:—"The primitive Christians, as one of the earliest apologists for them, Justin Martyr, tells us, read at their meetings, both the Jewish Prophets, and the writings of the Apostles, in proper portions. And when the Church of Rome had broken them into small fragments, interrupted with other things; and had continued to read even these in Latin, after it was no longer understood; our Church rectified both errors; and hath taken care that the Old Testament should be gone through once a year and the New thrice. Only we omit some parts of the former; which are repetitions of what is related in other parts, or bare lists of genealogies and families, or too mystical and abstruse to be edifying in public; on which last account we omit also the book of Revelation, excepting two or three chapters: matters of such difficulty being wisely thought fitter for the private meditation and study of those, who are qualified to engage in them.' (p. 420).—*Works*. Vol. iii.

DR. BISSE remarks:—"Having, according to the Exhortation, "set forth God's most worthy praise," we proceed to "*hear His most holy Word*." And then a respite is given to the bent of the mind: for, whereas in the work of praising it was active, in hearing it was only attentive. Besides, a different faculty of the soul is now called into employment. In the Psalms the will and affections were employed: but now in the *Lessons* chiefly the understanding. And, as with the members of the body, so with the faculties of the mind, a change of employment prevents weariness, and affords relief."—(quoted in MANT's *Book of Com. Prayer* in loco.)

WHEATLY says:—"Our hearts being now raised up to God in praising and admiring Him in the Psalms; we are in a fit temper and disposition to hear what He shall speak to us by His word. And thus too a respite or intermission is given to the bent of our minds: for whereas they were required to be active in the Psalms, it is sufficient if in the Lessons they hold themselves attentive..... The first Lesson is taken out of the Old Testament, the second out of the New, that so the minds of the hearers may be gradually led from darker revelations to clearer views, and prepared by the veils of the law to bear the light breaking forth in the Gospel. And here it may not be amiss to observe the great antiquity of joining the reading of Scriptures to the public devotions of the Church. Justin Martyr says, "It was a custom in his time to read Lessons out of the Prophets and Apostles in the assembly of the faithful." And the Council of Laodicea, held in the beginning of the fourth century, ordered, "Lessons to be mingled with the Psalms." And Cassian tells us, that, "It was the constant custom of all the Christians throughout Egypt to have two Lessons, one out of the Old Testament and another out of the New, read immediately after the Psalms; a practice, he says, so ancient, that it cannot be known whether it was founded upon any human institution." Nor has this practice been peculiar to the Christians only, but constantly used also by the Jews; who divided the books of Moses into as many portions as there are weeks in the year; that so, one of those portions being read over every Sabbath-day, the whole might be read through every year. And to this answers that

'expression of St James, that "*Moses was read in the Synagogues every Sabbath-day.*" And that to this portion of the Law they added a Lesson out of the Prophets, we may gather from the thirteenth of the Acts, where we find it mentioned that the Law and the Prophets were both read in a Synagogue where St Paul was present, and that the "*Prophets were read at Jerusalem every Sabbath-day.*" (p. 133.)—*Rat. Ill. of Book of Common Prayer.*

SHEPHERD writes:—'From the Exhortation at the opening of the Service, we learn, that one principal end of our meeting together in the house of God, is "*to hear his most holy word.*" After reciting a portion of the Psalms, there is a peculiar propriety in reading other parts of Holy Scripture. Our minds being elevated, and our affections warmed, by celebrating the praises of God, we are prepared to listen with attention and reverence to the history of His providence, the dispensation of His grace, and the rules of our duty. Here therefore follow, with the intervention only of a Hymn, two Lessons; the first taken from the Old Testament, the second from the New. The course pursued by the Church points out the order and disposition of the two Covenants, and shews the harmony and connexion that exist between them.' (p. 137.)—*Eluc. of Book of Com. Pr.* Vol. 1.

The Rev. P. FREEMAN remarks:—'The only difference between the English and the primitive Church in this matter is that whereas the former set the Scriptures with great fulness before her children on the Sunday only, doubtless designing them for the meditation of the week, the latter spreads this ample reading over the other days also. The West, at the time of our Revision, had for many hundred years abandoned the ancient use of the Scriptures at large, and doubtless had suffered proportionate loss. It was rare indeed for an entire chapter to be accomplished in a week,—a state of things which loudly called for redress. And it is remarkable that on English ground, a quarter of a century before our Revision, and long anterior even to Quignon's reform, an attempt at amendment had been made. An edition of the old offices published in 1516, and again in 1531, exhibited Lessons of double the old length, and assigned them for every day in the week instead of for some days only. It also went on the plan of finishing a chapter when begun; and in all respects was a manifest instalment of our existing lesson-system. But it remained for our Revisers to bring back the Apostolic largeness of Scripture reading, and to restore to the people something of that historical knowledge of Divine things which must, after all, be the basis of all other.' (p. 343.)—*Principles of Divine Service.*

Order and Choice of Lessons.

- ¶ 'Then shall be read distinctly with an audible voice the First Lesson taken out of the Old Testament, as is appointed in the Calendar, except there be Proper Lessons assigned for that day';.....&c.—

- ¶. 'Then shall be read in like manner the *Second Lesson*, 'taken out of the *New Testament*....&c.—Present Book of Common Prayer.

113.—In considering the order and choice of the Lessons of Scripture appointed to be read in Divine Service, regard must be had to the day of the year, and to the season of the Church—that is to say, whether the day be an *ordinary day*, a *Sunday*, a *Holy-day*, or a *Saint's-day*. Whatever may be the day, *two Lessons* are prescribed for the Morning Prayer, and *two* for the Evening Prayer. The *First Lessons* must be portions of the Old Testament; and the *Second Lessons*, portions of the New Testament. This is laid down in the *Rubric* quoted above, as well as in the "*Order how the rest of Holy Scripture is appointed to be read*" in the prefatory matter of the Prayer Book, where we read:—

'The OLD TESTAMENT is appointed for the *First Lessons* 'at Morning and Evening Prayer; so as the most part thereof 'will be read *every year once*, as in the Kalendar is appointed.

'The NEW TESTAMENT is appointed for the *Second Lessons* at 'Morning and Evening Prayer, and shall be read over orderly 'every year thrice, besides the Epistles and Gospels; except 'the Apocalypse, out of which there are only certain *proper Lessons* appointed upon divers *Feasts*.'—*Present Book of Com. Prayer*.

By following these injunctions of the Liturgy the greater part of the Old Testament will be read through *once* every year; and nearly the entire of the New Testament *three times* every year.

The Lessons for Ordinary Days.

114.—To ascertain the Lessons for *Ordinary days*, we are referred by the *Rubric* in general terms, as may be seen above—but more fully by the prefatory '*Order*,'—to the CALENDAR: the exceptional cases we shall explain below. The '*Order*' thus directs:—

'And to know what *Lessons* shall be read *every day*, look 'for the day of the month in the Kalendar following, and there ye 'shall find the Chapters that shall be read for the *Lessons* both at

'Morning and Evening Prayer; Except only the *Moveable Feasts* which are not in the Kalendar, and the *Immoveable*, where there is a *blank* left in the Column of Lessons; the *proper Lessons* for all which days are to be found in the *Table of Proper Lessons*.'—*Present Book of Com. Prayer.*

A reference to the Calendar will show that the course of *FIRST LESSONS* on *ordinary days* begins the year with *Genesis*, and continues onward through the OLD TESTAMENT, with certain omissions, and the transposition of *Isaiah* to the season of *Advent*, on account of the especial allusion of that Prophet to the times of our Saviour. For the *fifty-eight* days remaining unprovided for, portions of the Apocrypha are prescribed to complete the cycle of *FIRST LESSONS*. It will be seen also, that the course of *SECOND LESSONS* begins the year with *St Matthew's* Gospel, and proceeds straight through the NEW TESTAMENT, with the exception of certain chapters of the Book of *Revelation*: and at every conclusion of this course the same order of reading is repeated.

115.—The exceptional Chapters of the Bible, and those whole Books omitted in the course of the Ordinary, and Proper Lessons, are the following:—

Of *Genesis*—chaps. x. xi. (latter part.), xxxvi. are omitted;—ch. x., and xxxvi., because they consist chiefly of genealogies: ch. xi. to v. 10. is reserved for a Proper Lesson at Whitsuntide: but the remainder of the chapter is a genealogy, and therefore left out.

Of *Exodus*—chaps. vi. (latter part), and xxv. to the end of the Book, (except chaps. xxxii. xxxiii. and xxxiv.), are omitted:—the portion of ch. vi., because it is a genealogy; and the other chapters from relating more particularly to the Jewish ritual.

Of *Leviticus*—all is omitted, (except chaps. xviii. xix. and xxvi.), from this Book treating mostly of Jewish sacrifices, and ordinances.

Of *Numbers*.—chaps. i. to x. incl., xv. xviii. xix. xxvi. xxviii. xxix. xxxiii. and xxxiv. are omitted, from describing merely Jewish observances.

Of *Deuteronomy*.—chap. xxiii. is omitted, from referring to the impure practices of the Jews, which it would be improper to recite publicly in an assembly of Christians.

Of *Joshua*—*chaps.* xi. to xxii. *incl.* are omitted, from referring to the less interesting details of the conquest of Canaan, and of the division of the land among the Jews.

Of *Chronicles*.—the *entire two Books* are omitted, from their being, for the most part, repetitions of what the Books of Samuel, and of Kings, have already described.

Of *Esra*—*chaps.* ii. viii. and x. are omitted: *ch.* ii. from being a list of mere names; *ch.* viii. and x., for a similar reason with regard to a great portion of each of them.

Of *Nehemiah*.—*chaps.* iii. vii. xi. and xii. are omitted, from being catalogues of names, and genealogies.

Of *Esther*.—*chap.* x. is omitted, from being too short, and too unimportant.

Of *Proverbs*.—*chap.* xxx. is omitted, from containing some exceptional passages.

Of *The Song of Solomon*.—all is omitted, on account of its mystical signification being beyond the comprehension of ordinary people.

Of *Ezekiel*.—all is omitted, (with the exception of *eleven* chapters, *viz.* ii. iii. vi. vii. xiii. xiv. xviii. xx. xxiv. xxxiii. xxxiv.), from consisting chiefly of obscure visions, and from the style and language of the Prophet being difficult of interpretation.

Of *Revelation*.—all is omitted, (with the exception of *chaps.* i. xix. to v. 17. xxii.), on account of the great mystery in which the prophecies are involved.

Of the *Apocryphal Books*, the following are not read in the Public Service, from their not tending to general edification:—

Of *Esdras*.—the two entire Books are omitted.

Of *Tobit*.—*chap.* v. is omitted.

Of *The Rest of the Chapters of Esther*.—the whole is omitted.

Of *Ecclesiasticus*.—*ch.* xxv. v. 18 to the end; xxvi; xxx. v. 19 to the end; and xlvi. the last verse; are omitted.

Of *The Song of the Three Holy Children*.—all is omitted.

Of *The Prayer of Manasses*.—all is omitted.

Of *Maccabees*.—the two Books are wholly omitted.

116.—In the injunctions of our Prayer Book we find very little difference from those prescribed in the previous Liturgies of the Church of England; as may be perceived by a comparison of the older Rubrics with the present one, at the head of this section. The Rubric before the *last Revision* in 1662 ran in these words:—

'Then shall be read two Lessons distinctly with a loud voice, that the people may hear. The First of the Old Testament, the Second of the New; like as they be appointed by the Kalendar, except there be proper Lessons, assigned for that day;'..... (1549, 1552, 1559, 1604; and in the Scotch Liturgy, 1637.*)—KEELING. p. 12, 13.

In '*The Order how the rest of Holy Scripture (beside the Psalter) is appointed to be read,*' found in the prefatory part of the Prayer Book, there is, likewise, but a trifling difference in the older Liturgies, except, perhaps, in the first injunction; which, as it assigns a reason for the omission of certain Books and Chapters, we will here annex:—

'The Old Testament is appointed for the first Lessons, at Morning and Evening Prayer, and shall be read through, every year once, except certain Books and Chapters, which be least edifying, and might best be spared, and therefore be (are 1549, 1604) left unread.' (1549, 1552, 1559, 1604).—KEELING. p. xxiii.

BP. SPARROW writes:—'For the choice of these Lessons and their order, holy Church observes a several course. For the ordinary Morning and Evening Prayers she observes only this; to begin at the beginning of the year with *Genesis* for the First Lesson, and *St Matthew* for the Second in the Morning; and *Genesis* again for the First, and *St Paul* to the *Romans* for the Second Lesson, at Even, and so continues on, till the books be read over; but yet leaving out some chapters, either such as have been read already, upon which account she omits the *Chronicles*, being for the most part the same with the book of *Kings*, which hath been read already; and some particular chapters in some other books, the same having been for the most part read either in

* In the AMERICAN LITURGY, the Rubric is simply this:—*"Then shall be read the first Lesson according to the Table or "Calendar."*

In the Prefatory part of the American Prayer Book, the '*Order*' is similar to that of our present Liturgy.

'the same book or some other; or else such as are full of Genealogies, or some other matter, which holy Church counts less profitable for ordinary hearers. Only in this she alters the order of the books, not reading the Prophet *Esay*, till all the rest of the books be done: because the Prophet *Esay* being the most evangelical Prophet, most plainly prophesying of Christ, is reserved to be read a little before *Advent*.' (p. 80).—*Rationale*.

ABP. SECKER observes:—'This order, in which the Books of both Testaments are read, is that in which they stand. Only in the Old, the Prophet *Isaiah*, containing the fullest predictions of Christ's coming and kingdom, is placed at the approach of His Nativity: and in the New, the Gospels and Acts are the Lessons for the Morning, and the *Epistles* for the Afternoon. In this manner we make provision for every day in the year: and hence one great recommendation of daily attendance on Public Prayers, (where there are opportunities for it,) is, that by means of it we shall proceed regularly through the Sacred Writings, and preserve the due connexion of the several discoveries, made in them to man.' (p. 20).—*Works*. Vol. iii.

WHEATLY adds nothing new, what he has is derived from Bp. *Sparrow's* observations just cited.

SHEPHERD states:—'That the Scriptures were commonly read, not promiscuously, but in some certain stated order; is evident from the writings of many of the Fathers, and more especially from those of Chrysostom (p. 163).....The writings of Austin evince, that, in his time, the Church had certain fixed Lessons for ordinary days, and others for *Festivals*....."Because solemn Holidays intervene, for which Proper Lessons are appointed, and on which no others must be used, I am under the necessity of interrupting the course I had begun. Though I suspend for a short time my exposition of that Gospel, (*St John*) it is not my design to relinquish it altogether." This passage proves, that the practice of the Church in the time of Austin, bears a strong resemblance to the regulations of the Church of England, which has Lessons read in course on ordinary days, and Proper Lessons for all Sundays and other Holidays; and which likewise directs that "whenever Proper Lessons are appointed, then the Lessons of ordinary course shall be omitted for that time." (p. 165).—*Educ. of Book of Com. Prayer*. Vol. I.

The REV. P. FREEMAN says:—'We may remark the more equable conception which such a method as ours tends to generate and maintain in the mind, as to the importance of studying all parts of Holy Scripture. It may safely be said, that either the Old without the New Testament, or the New without the Old, were equally an enigma. The two are mutually interpretative on a basis of perfect equality. And if in other points of view the New Testament challenges superior importance, this is fully recognized by its being thrice read through in the year, the Old but once.' (p. 844).—*Principles of Divine Service*.

The Lessons for Sundays.

117.—The *Lessons* to be read on *Sundays* will be found in the first part of the 'TABLE' of *Proper Lessons* before the Calendar, headed — "¶ *Lessons proper for Sundays.*" — Generally speaking, however, only the *First Lessons* are prescribed; where there are no *Second Lessons* appointed, reference must be made to the day of the month in the Calendar, except the Sunday should be a Saints' day, when it will be found that the two *Lessons* are ordered in the *second part* of the 'TABLE.'

118.—The Sunday *First Lessons* are chosen portions of the Old Testament, embodying more instruction than other chapters, and best suited for the edification of the larger Congregations that usually assemble in the Church on that day. These Scriptures are also selected as being better adapted to illustrate the particular season of the Church. Thus:—*Isaiah* is preferred during Advent, and the Epiphany, from his prophecies referring so pointedly to our Saviour. *Genesis* is chosen for Septuagesima Sunday, and the following Sundays in Lent, from portraying the fall of man, and the consequent punishment of sin, so as to provoke us to repentance for our own transgressions. We find, indeed, that the reading of *Genesis* had been affixed to the season of Lent in very remote ages. (*Chrysos.* Hom. vii. Op. 2. p. 100; *Maskill.* Mon. Rit. i. p. xxii). Certain chapters of *Exodus* follow, immediately before Easter, from being descriptive of the institution of the Jewish Passover, the great type of our own Passover, "the Lamb of God that taketh away the sins of the world." The remaining *Lessons* proceed through the Historical and Prophetical Books in order, concluding with the Book of *Proverbs*. With regard to the choice of *Lessons* when a *Sunday* and a *Saint's-day* coincide, see *postea*.

119.—It is unnecessary perhaps to add, that when *Proper Lessons* are appointed, those indicated in the *Calendar* are to be omitted, as is directed in the 'Order' preceding the *Calendar*; where we read:—

'And note, that whensoever *Proper Psalms* or *Lessons* are appointed; then the *Psalms* and *Lessons* of ordinary course appointed in the *Psalter* and *Kalendar* (if they be different) shall be omitted for that time.'—(Present Book of Common Prayer.).

We will now annex a few opinions.

BP. SPARROW says:—'For *SUNDAYS* somewhat another course is observed; for then *Genesis* is begun to be read upon *Septuagesima Sunday*; because then begins the holy time of penance and mortification, to which *Genesis* is thought to suit best, because that treats of our misery by the fall of Adam, and of God's severe judgment upon the world for sin. Then we read forward the books, as they lie in order, yet not all the books, but only some choice *Lessons* out of them. And if any *Sunday* be, as they call it, a *privileged day*; that is, if it hath the history of it expressed in Scripture, such as *Easter*, *Whit-sunday*, &c. then there are peculiar and proper *Lessons* appointed for it.' (p. 31).—*Rationale*.

ABP. SECKER remarks:—'For the first Lesson on *Sundays*, those chapters of the Old Testament are selected, which appear to be most useful. The second Lesson being from the New, there was no necessity, and little room, for choice. And to *Holy-days* such portions of both are adapted, as best agree with the occasion.' (p. 421).—*Works*. Vol. iii.

SHEPHERD observes:—'As the *Lessons* in the *Calendar* may be called *ordinary* or *common Lessons*, so those for *Sundays* and the other *Holidays* are called *proper*. The *Proper Lessons* are upon the whole very judiciously selected. The most instructive Chapters are appropriated to *Sundays*, because the audience on these days is presumed to be the most numerous. And where the anniversary of an event, which has been predicted, is celebrated, the most striking prophecy relating to it is commonly appointed to be read. The Church begins her ecclesiastical year with Advent. For the *Sundays* in Advent, after Christmas and after the Epiphany, proper *First Lessons* are selected from *Isaiah*; who, on account of the clearness with which he has spoken of the Messiah and the Gospel Dispensation, is usually styled "the Evangelical Prophet." Upon *Septuagesima*, and the two following *Sundays*, and through the greater part of Lent, *Genesis* is read. This book which relates the Fall, and its fatal effects, the Corruption of the Human Race, and their consequent destruction, was probably thought best adapted to this penitential season..... In the primitive Church, *Genesis* was read in Lent. Towards the approach of Easter, and on Easter-day, *Proper Lessons* are selected out of *Exodus*; in which, under the figure of the deliverance of Israel from its bondage in Egypt, and by the institution of the Passover,

'is represented our redemption from sin and death, by the sacrifice of "the Lamb, slain from the foundation of the world." (*Rev.* xiii. 8.) The Church then proceeds through the books of the Old Testament in the order, in which they stand, selecting such chapters as were thought most interesting and instructive.' (*p.* 175).—*Eluc. of Book of Com. Prayer.* Vol. I.

The REV. W. PALMER writes:—'The customs of Churches in regard to the reading of the Scriptures have always been very various, and the order of Lessons prescribed in the English Ritual has not been formed on any particular model, though it resembles the ancient Egyptian rite, several coincidences however may be pointed out between our customs, and those of ancient or even primitive times. Thus, during Advent, the *Lessons* for Sundays are selected from the book of *Isaiah*, and the same book was prescribed to be read during Advent by the *Ordo Romanus*. From *Septuagesima* to the fifth Sunday in Lent, we read the book of *Genesis* on Sundays. St John Chrysostom, preached his Homilies on this Book at Antioch during Lent, and he remarks in several places that *Genesis* was appointed to be read at that season. After Pentecost the books of *Samuel* and *Kings* are read; and still later the books of *Job*, *Proverbs*, and *Ecclesiastes*; while *Tobit* and *Judith* are read nearer to Advent. The same order may be observed in the forms of the Church described by *Rupertus Tuitensis* (A. D. 1100), and in the *Ordo Romanus*. Coincidences may also be pointed out between the ancient Lessons for particular Feasts mentioned in the latter formulary, and our own. Thus, at the Nativity, *Isaiah*, chap. ix. is appointed in both; on the Feast of St Stephen, *Acts* chap. vi.; on the Feast of St John, *Apocalypse*, chap. i.; at the Epiphany, *Isaiah*, chap. lx.; (which was also the custom in the time of Maximus, Bishop of Turin, A. D. 450); on the Feast of St Peter, *Acts*, chap. iii. Other resemblances may perhaps be pointed out; but it is not possible to trace any general conformity between our existing regulations, which are of a peculiar and more systematic character, and the customs of the early ages. Different customs were prevalent in different places. In the Roman offices only *one* book was read at each season; while we always read two. In other Churches the arrangement and length of Lessons appear to have been left to the discretion of each individual Bishop and Abbot.' (*p.* 254).—*Orig. Lit.*

Lessons for Holy-Days, and Saints'-Days.

120.—The *Proper Lessons* to be read on *Holy-Days*, and *Saints'-Days*, will be found in the second part of the "Table of Proper Lessons" preceding the Calendar. Both the *first* and *second* Lessons are for the most part appointed; and those portions of Scripture are chosen, which bear upon the history, or character, of the commemoration. When there is

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an omission of the *second* Lesson in the "Table," reference must be made to the Calendar, where, under the day of the month, it will be pointed out.

121.—When a *Holy-Day*, or *Saint's-Day*, falls upon a week-day, no difficulty will arise in deciding upon the Proper Lessons to be read on such day; but when the *Saint's-Day* falls upon a *Sunday*, or two *Holy-Days* meet together, some discrimination will be necessary, as we shall show in the next Section.

122.—The *First Lessons* apportioned to the *Saints'-Days* in the 'TABLE' are chiefly taken from the Books of *Proverbs*, *Ecclesiastes*, and from the Apocryphal Books of *Ecclesiasticus*, and *Wisdom*: while the Lessons for *Holy-Days* are confined for the most part to the *canonical Scriptures*.

123.—The Lessons from the *Apocrypha*, as we have observed, are generally appointed for the *First Lessons* of *Saints'-Days*, and of a few of the *ordinary week-days*, to complete, in this latter case, the course of Scripture for the year; but on *Sundays* the canonical Books were universally preferred by the Reformers in the compilation and revision of the Liturgy; a circumstance which will, in a great measure, guide our own choice of Lessons when a *Saint's-Day* falls upon a *Sunday*. The *Apocrypha*, it must be remembered, is not read in our Services to establish any doctrine; but merely, as *Art. IV.* explains, 'for example of life, and instruction of manners.' The Eastern Church generally rejected these Books as *uncanonical*, *i. e.* as not contained in the *canon* or list of authorized Books: while the Western Church as generally received them. The term *Apocrypha* (*ἀποκρυφος*, *hidden*), which was assigned to these Books by the Council of Nice, was designed to indicate that they are not authentic.

124.—The Presbyterian Divines at the Savoy Conference (A. D. 1661) excepted against the reading of the *Apocryphal writings* publicly in the Church,

lest they should be thought by the People of equal value with the rest of Scripture. To this the Episcopal Divines reply :—

‘If their fear be that by this mean, those Books may come to be of equal esteem with the canon, they may be secured against that by the title which the Church hath put upon them, calling them *‘Apocryphal* : and it is the Churches testimony which teaches us this difference, and to leave them out were to cross the practice of the Church in former ages.’ (p. 841).—CARDWELL’S *Conferences*.

So that their objection exercised no influence in this matter in the last *Revision* of the Prayer Book in 1662. Subsequently, a like attempt was made (in 1689) to effect an alteration at the concurrence of *Holy-Days*, by the note following, which was appended under the heading, “*Lessons Proper for Holy days* ;” but it met with the same ill-success, as the cry against the Apocrypha. The note thus read :—

‘When a Saint’s-Day falls on a Lord’s Day, both *Collects* being used, the *Lessons for the Lord’s daies* are to be used, those of Christmas excepted.’—(Copy of the *Alterations in the Book of Com. Prayer*, prepared by the Royal Commissioners in 1689. p. 8).—

The few opinions following may be useful.

BP. SPARROW remarks :—‘For SAINTS’ DAYS we observe another order : for upon them, (except such of them as are especially recorded in Scripture, and have proper Lessons), the Church appoints chapters out of the moral books, such as *Proverbs*, *Ecclesiastes*, *Ecclesiasticus*, and *Wisdom*, for First Lessons; being excellent instructions for life and conversation, and so fit to be read upon the days of holy Saints, whose exemplary lives and deaths are the cause of the Church’s solemn commemoration of them, and commendation of them to us. And though some of these books be not, in the strictest sense, *canonical* ; yet I see no reason, but that they may be read publickly in the Church with profit, and more safety, than *Sermons* can be ordinarily preach’d there. For certainly *Sermons* are but human compositions, and many of them not so wholesome matter, as these which have been viewed and allowed by the judgment of the Church for many ages past, to be ecclesiastical and good, nearest to divine of any writings. If it be thought dangerous to read them, after the same manner and order, that canonical Scripture is read, lest perhaps by this means they should grow into the same credit with canonical : it is answered that many Churches have thought it no great hurt, if they should; but our Church hath sufficiently secured us against that danger, whatsoever it be, by setting different marks upon them, stiling the one *canonical*, the other *apocryphal*. As for the Second Lessons, the Church in them goes on in her ordinary course.’ (p. 81).—*Rationale*.

WHEATLY adopts the words of *Sparrow* above quoted, and adds:—‘Other Holy-days, such as *Christmas-day*, *Circumcision*, *Epiphany*, &c. have proper and peculiar Lessons appointed suitable to the occasions. I shall only observe here, that there have been proper Lessons appointed on all *Holy-days*, as well *Saints’-days* as others, ever since St Austin’s time: though perhaps they were not reduced into an exact order till the time of Musæus, a famous Priest of Massilia, who lived about the year 480. Of whom Gennadius writes, that he particularly applied himself, at the request of St Venerius a Bishop, to choose out proper Lessons for ‘all the Festivals in the year.’ (p. 136.)—*Rat. Ill. of Book of Com. Prayer.*

SHEPHERD says:—‘For Holidays, our Reformers have generally appointed proper *first* Lessons out of the books that may be called *moral*; that is, out of Proverbs, Ecclesiastes, and the Apocryphal writings, Ecclesiasticus and the Wisdom of Solomon. Some of the Romanists had exalted the Virgin Mother above the Son of God. This perhaps was the reason why Apocryphal Lessons were assigned to the Purification and Annunciation of the Blessed Virgin. It was probably upon similar principles, that the *first* Lessons, directed to be read on the greater part of the Saints’ days, are taken from the Apocrypha.’ (p. 177).—*Eluc. of Book of Com. Prayer.* Vol. I.

*The Coincidence of Saints’-Days and Sundays,
or of two Holy-Days.*

125.—When a *Saint’s-Day* falls upon a *Sunday*, or when two *Holy-Days* come together, there is a difference of opinion as to which shall give place. And as there is neither Canon, nor Rubric, to guide the Officiating Minister, the choice is left to his discretion; which choice relates not only to the *Lessons*, but likewise to the *Collect*, and its Epistle and Gospel. This subject we have fully discussed in a previous Volume (*Vol. B.*), where also many opinions have been cited by way of elucidation; we will, therefore, here recapitulate the *general rule*, with the views of two or three of the more important authorities there given; annexing a few additional particulars which further reading and observation have brought before us; leaving the question, as it bears upon the *Collects*, till we arrive at their specific Rubric in due course.

The GENERAL RULE is:—An ordinary *Sunday* (i. e. a *Sunday* not peculiarly connected with our Lord’s life, or ministry) yields to a *Saint’s-Day*; and a *Lesser Festival* gives way to a *Greater*.

Except.—When any of the Lessons of the superior day are appointed in the *Apocrypha*, the *Canonical Scriptures* directed for the inferior day are to be preferred.

126.—We will now subjoin in detail what seems to be the usage in respect of the choice of *Lessons*, *Collects*, &c. in the *concurrence* of Holy-Days, and of Saints'-Days with Sundays; taking the *Holy-Days*, &c. in Alphabetical order; and showing the concurrence that is possible:—

Advent Sunday... <i>is preferred to</i>	S. Andrew's-Day.
—4th Sunday in... <i>is preferred to</i>	S. Thomas's-Day.
S. Andrew's-Day <i>yields to</i>	Advent Sunday.
All Saints'-Day... <i>is preferred to</i>	Sundays after Trinity.
Annunciation of V. Mary..... <i>is preferred to</i>	Sundays in Lent.
————— <i>yields to</i>	Sunday before Easter; Days in
	Passion week; Easter-Day, and
	Easter-Monday, and Tuesday.
Ascension-Day... <i>is preferred to</i>	S. Philip and S. James's-Day.
Ash-Wednesday... <i>is preferred to</i>	S. Matthias's-Day.
S. Barnabas's-Day... <i>is preferred to</i>	Sundays after Trinity.
————— <i>yields to</i>	Whit-Sunday, Monday, and Tues-
	day; and to Trinity Sunday.
Christmas, 1st Sunday after... <i>yields to</i>	S. Stephen's-Day; S. John's; Inno-
————— 2nd Sunday after... <i>yields to</i>	cents'-Day, and Circumcision.
	Epiphany, and Conversion of S.
	Paul.
Circumcision..... <i>is preferred to</i>	1st Sunday after Christmas.
Conversion of S. Paul..... <i>is preferred to</i>	2nd Sunday after Christmas, and
————— <i>yields to</i>	the Sundays after the Epiphany.
	Septuagesima, Sexagesima, and
	Quinquagesima, Sundays.
Easter-Day..... <i>is preferred to</i>	Annunciation of V. Mary, and S.
—Sunday before, <i>is preferred to</i>	Mark's-Day.
———— 1st Sunday after..... <i>is preferred to</i>	Annunciation of V. Mary, and S.
	Mark's-Day.
———— other Sundays after..... <i>yields to</i>	S. Mark's-Day; and S. Philip and
	S. James's-Day.
Easter Monday and Tuesday... <i>are preferred to</i>	S. Mark's-Day; and S. Philip and
	S. James's-Day.
Epiphany..... <i>is preferred to</i>	Annunciation of V. Mary; and S.
—Sundays after..... <i>yields to</i>	Mark's-Day.
—8rd Sunday after <i>yields to</i>	2nd Sunday after Christmas.
Innocents'-Day... <i>is preferred to</i>	Conversion of S. Paul.
S. John's-Day... <i>is preferred to</i>	Purification of V. Mary.
Lent, Sundays in, <i>are preferred to</i>	1st Sunday after Christmas.
————— <i>yields to</i>	1st Sunday after Christmas.
	S. Matthias's-Day.
	Annunciation of V. Mary.

S. Mark's-Day...is preferred to	2nd, and other Sundays after Easter.
.....yields to	Sunday before Easter; Easter-Day; Easter Monday, and Tuesday; and 1st Sunday after Easter.
S. Matthias's-Day.....yields to	Septuagesima, Sexagesima, and Quinquagesima Sundays; Ash-Wednesday; and Sundays in Lent.
Passion Week, Days in.....are preferred to	Annunciation of V. Mary.
S. Philip and S. James's-Day...is preferred to	2nd, and other Sundays after Easter.
.....yields to	1st Sunday after Easter, and to Ascension-Day.
Purification of V. Mary.....is preferred to	3rd Sunday after Epiphany; Septuagesima, Sexagesima, and Quinquagesima, Sundays.
Quinquagesima Sunday.....is preferred to	Conversion of S. Paul; and S. Matthias's-Day.
.....yields to	Purification of V. Mary.
Septuagesima Sunday.....is preferred to	Conversion of S. Paul; and S. Matthias's-Day.
.....yields to	Purification of V. Mary.
Sexagesima Sunday...is preferred to	Conversion of S. Paul; and S. Matthias's-Day.
.....yields to	Purification of V. Mary.
S. Stephen's-Day...is preferred to	1st Sunday after Christmas.
S. Thomas's-Day.....yields to	4th Sunday in Advent.
Trinity Sunday...is preferred to	S. Barnabas's-Day.
the Sundays after.....yields to	S. Barnabas's-Day, All-Saints'-Day, and other Holy-Days.
Whit-Sunday.....is preferred to	S. Barnabas's-Day.
Monday and Tuesday...are preferred to	S. Barnabas's-Day.

127.—That differences of opinion exist, with regard to the rule to be observed in these cases, will appear from the following quotations.

The REV. J. JEBB says:—‘On the concurrence of *all Holidays*, it is suggested, that the *Collect* for the day of inferior observance should be read *in addition* to that of the day. The *Apocryphal Lesson* should in all cases be *postponed* to that from canonical Scripture. In other respects, the whole Service of the superior Festival should be performed. In the following Table the Festivals which should have the *precedence* are given in Roman letters: those with which they can possibly concur, and which *yield* to them, in Italics.

‘Advent Sunday, and 4th Sun-	} S. Andrew and S. Thomas respectively.
‘day in Advent	
‘S. Stephen, S. John, Innocents,	} 1st Sunday after Christmas.
‘Circumcision.....	

'Epiphany, Conversion of S. Paul.....	} 2nd Sunday after Christmas, and Sundays after Epiphany.
'Purification*.....	} 3rd Sunday after Epiphany, Sep- tuagesima, Sexagesima, and Quinquagesima Sundays.
'Septuagesima, Sexagesima, and Quinquagesima Sunday.....	} Conversion of S. Paul. S. Matthias.
'Ash-Wednesday	S. Matthias.
'Sundays in Lent	S. Matthias.
'Annunciation	Sundays in Lent.
'Days in Passion Week†.....	Annunciation.
'Sunday before Easter, and 'Easter-Day	} Annunciation, S. Mark.
'First Sunday after Easter.....	S. Mark, S. Philip and S. James.
'S. Mark, S. Philip and S. James	Sundays after Easter.
'Whit Sunday and Trinity 'Sunday	} S. Barnabas.
'S. Barnabas, and other Holi- 'days, till All Saints'-Day, 'inclusive	} The Sundays after Trinity.
'Easter Monday and Tuesday†..	Annunciation, S. Mark.
'Ascension Day.....	S. Philip and S. James.
'Whit Monday and Tuesday...	S. Barnabas.

(Choral Service. p. 408.)

The REV. M. PLUMMER observes:—'If a Sunday and a Saint's-Day fall together, or if two Holy-days concur, which is to take precedence? To clear this matter up, we venture to suggest the following Tables:—

* 'In the ancient Calendar, the *Purification* was postponed to the three Sundays preceding Lent. But, as one of our Lord's Holidays, it would seem to claim a precedence. Those three Sundays, however, were considered superior to other concurrent Holidays, as introductory to Lent, the season specially commemorative of our Lord's miraculous fasting.'

† 'The *Annunciation*, though a high festival, was postponed to these days, because not only would such a joyful feast be incongruous with that season of deepest mourning, but because everything should yield to the commemoration of our Lord's meritorious sufferings. The Breviary, however, makes a distinction between Monday, Tuesday, and Wednesday, and the other days in *Passion Week*; the latter superseding the *Annunciation*, the former yielding to it.'

‡ 'The circumstances attendant on our Lord's Resurrection, seem to require a more special commemoration than the *Annunciation of His birth*. The latter was merely prophetic of His coming in the flesh; the former were connected with His actual presence and glorification. In like manner, the supernatural influence of the Holy Ghost on the Church at large, celebrated on *Whit Monday* and *Tuesday*, is an incomparably greater object of commemoration than the designation of an individual Apostle.'—(notes. *ibid.*).

'I.—Sundays which take precedence of Saint's-Days.

'The first Sunday in Advent—the fourth Sunday in Advent—the first Sunday in Lent—the fifth Sunday in Lent—the Sunday next before Easter—Easter-day—the first Sunday after Easter—Whit-Sunday—Trinity Sunday.

'In all other cases the Saint's-day takes precedence of the Sunday; but, note, that if the first Sunday after Easter fall upon the Feast of St Philip and St James, the second morning Lesson will be that of St Philip and St James, but no further notice must be taken of that festival. Note also, that the first Sunday after Christmas takes precedence of all Saints' days, except the Circumcision.

'II.—Holy-days which take precedence of other Holy-days.

'Ash Wednesday—Monday before Easter—Tuesday before Easter—Wednesday before Easter—Thursday before Easter—Good Friday—Easter Even—Monday in Easter week—Tuesday in Easter week—Monday in Whitsun week—Tuesday in Whitsun week—Ascension-day.

'If *Ash-Wednesday* fall on *St Matthias'-day*, the *first Lessons* will be those of *St Matthias*; and if the *Monday*, or *Tuesday before Easter* fall on the Annunciation of our Lady, the *first Lessons* will be those of the Annunciation; but no other part of the Service of those Festivals must be read.

'If there are *twenty-seven Sundays after Trinity*, on the *twenty-seventh Sunday* the *Lessons* will be those of ordinary course.

'From *Ash Wednesday* to the *first Sunday in Lent* shall be used the *same Collect*, Epistle and Gospel, which were used on *Ash-Wednesday*; and the same rule must be followed with regard to the *Epiphany*, and *Ascension-day* all the week after.' (p. 24.)—*Observations on Book of Com. Prayer.*

HEYLYN, complaining of the omission of "*the Conversion of St Paul*," and "*St Barnabas's day*," says:—'The days before remembered are so far kept holy as to have still their proper and peculiar offices, which is observed in all the *Cathedrals* of this kingdom, and the *Chappels Royall*, where the Service is read every day; and in most Parish Churches also, as oft as either of them falls upon a Sunday.'—*Eccl. Vindicata*. pt. i. p. 34. A. D. 1657.

ARCHDEACON SHARP writes:—'Know, for instance, to what uncertainties we are left in the use of the *Table for Proper Lessons* and in the appointment of Epistles and Gospels when Sundays and Holy-days coincide. The consequence is, that the Clergy differ in their practice, and use the service appropriate to that Festival to which in their private opinion they give the preference. Some there are who choose to intermix them, using the Collects appointed to each and preferring the *First Lesson* that is taken out of a canonical book, if the other *First Lesson* happens to be appointed in the *Apocrypha* (p. 61.).....Where the *Rubrics* are defective, or capable of two senses, or of doubtful interpretation, there is no stating a Minister's obligation to observe them; nor is uniformity in practice to be expected; because every Minister

'must be allowed a liberty of judgment, and consequently of practice, in cases not sufficiently clear, or capable of various constructions, so as he make no breach upon those Rubrics that are plain and express. In several of those points that I have mentioned above, the Clergy take different ways; and they may safely and honestly do so, for there is no room to say that any of them do wrong, since there is not evidence enough which of those ways are right. Something may be perhaps pleaded for them all. But then, whatsoever is pleaded, as it is only upon the foot of private sentiments, we remain still at liberty to follow our own judgment and discretion in those points, till they who have authority do settle a rule for us concerning them. And if, in the mean time, any of us have real scruples, upon these points, our proper recourse is to the Ordinary of the Diocese for satisfaction; because his determination in all doubtful cases is authoritative, safe, and legal; and is granted us as a supply for all the deficiencies we meet with in the letter of the Rubric.' (p. 64).— *On the Rubrics and Canons*, Charge. A. D. 1735.

WHEATLY observes:— 'I cannot but esteem the general practice to be preferable, which is, *to make the lesser Holy-day give way to the greater*; as an *ordinary Sunday*, for instance, *to a Saint's day*; a *Saint's day* to one of our *Lord's Festivals*; and a lesser Festival of our Lord to a greater; except that some, if the First Lesson for the Holy-day be out of the Apocrypha, will join the First Lesson of the Sunday to the Holy-day service: as observing that the Church, by always appointing *Canonical* Scripture upon Sundays seems to countenance their use of a *canonical* Lesson even upon a Holy-day, that has a proper one appointed out of the *Apocrypha*, if that Holy-day should happen upon a Sunday.' (p. 188).— *Rat. III. of Book of Com. Prayer*.

SHEPHERD says:— 'Uniformity of practice was certainly intended by the Church, and what now may seem to require the direction of a Rubric, or at least the decision of the Diocesan, our forefathers, in all probability, thought sufficiently plain. They knew that prior to the Reformation, (admitting that the practice of England corresponded with that of the Roman and Gallican Churches,) the Service for all the Holidays now retained, being *doubles*, generally took place of that appointed for ordinary Sundays: they would therefore naturally read the Service for the Saint's Day, and omit that for the Sunday in general. This continues to be the practice of the Roman Church; and it was the practice of the Gallican Church for more than a century after the era of our Reformation. In some parts of the late Gallican Church a change took place about the beginning of the present century, and the Service for the Sunday was appointed to supersede that for the Saint's Day. But in our Church, no such alterations have been made by lawful authority. Hence it would appear, that the Service for the Saint's Day, and not that for the Sunday should be used.—And notwithstanding there exists some diversity of opinion on this subject yet the *most general practice* seems to be to read the *Collect, Epistle and Gospel*, for the *Saint's Day*; and it is most consonant to that practice to read also the *First Lesson* appropriated to that day.' (p. 179).— *Eluc. of Book of Com. Prayer*. Vol. 1.

DR. MANT, (late *Bishop of Down and Connor, &c.*) writes:—‘In the case of the Lord’s day occurring with a Saint’s Day I prefer the *First Lesson* for the latter unless it be from the *Apocrypha*, when the Sunday Lesson from a Canonical Book may on the whole be preferable.’ (p. 45.).—*Hor. Liturgica*.

DR. BLOMFIELD, (late *Bishop of London*) says:—‘Where a Saint’s Day falls upon a Sunday, the *Collect for the Saint’s Day*, as well as that for the Sunday, should be read, and the Epistle and Gospel for the Saint’s Day, but the *Lessons for the Sunday*.’ (p. 65.).—*Charge*. 1842.

THE REV. F. PROCTOR observes:—‘When a Saint’s Day falls on a Sunday, there has been a difference of opinion in the choice of *First Lessons*; one system rejecting all mention of the Saint’s Day, and another substituting the Saint’s Day for the Sunday. The following rules have been proposed’..... (After quoting *Mr. Plummer’s* observations above cited the Author proceeds). ‘There can be no objection to that portion of the rule which directs that on the days mentioned no notice should be taken of a Saint’s Day. But on all other Sundays this rule directs that every—thing proper to the Saint’s Day must displace the corresponding portion of the Service of that Sunday. And again, no great objection can be raised to that part of the rule which concerns the Collect, and the Epistle and Gospel. But it is not clear that the *Lessons* of the Saint’s Day should be read instead of those of the Sunday; since the selected chapters form a distinct and continuous course for the Sunday First Lessons; and by the above rule the Scripture narrative would be broken, and it might be by the reading of an Apocryphal chapter, which has been carefully avoided in the appointment of Sunday Lessons. The difficulty appears to have originated in the feeling that, owing to the disuse of week-day Services, the Saints would perish from the memory of the People, unless their commemorations were observed on Sunday; and also from a strict interpretation of the Rubric before the Collects in the Morning and Evening Prayer,—‘*Then shall follow three Collects, &c.*..... Custom has rather fallen into the use of only one Collect, to which no objection would be raised, if it be taken with the qualification, that the course of the Sunday First Lessons is not to be broken, or at least that only canonical Scripture be read. And perhaps the most usual mode of conducting Service is, to take the *Lessons of the Sunday* and the Collect, Epistle and Gospel of the Saint’s Day, unless the Sunday be one of those named in the above rule. These observations apply only to the *First Lessons*.’ (p. 200.).—*History of the Book of Common Prayer*.

MANNER OF READING THE LESSONS.

- ¶. ‘*Then shall be read distinctly with an audible voice, the First Lesson, &c.*’

128.—Having so plain and lucid a direction before us, as the Rubric at the head of this section, it would

seem to be a work of supererogation to enlarge upon the *manner* how the Lessons are to be *read*. The injunction is,—‘*distinctly with an audible voice*,’—this, with the remarks we have previously made on the method of ‘*reading*’ (par. 18.), calls for little more; unless any should think it right that the old ‘*plano cantu*’ ought to be revived.

129.—It might not be thought possible that in the delivery of the Lessons, any attempt at *plain song* would be made in Parochial Churches in these days, yet the experiment is occasionally tried in *monotone*, and simply upon the authority of the old Rubric of the *First Liturgy* of Edw. VI. (A. D. 1549.), which thus reads:—

‘Then shall be read two Lessons distinctly with a loud voice, that the People may hear, &c....And (to the end the People may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune after the manner of distinct reading: and likewise the Epistle and Gospel.’ (1549. 1552. 1559. 1604.).—KEELING. 12, 18.

But, as we find that at the *last* Revision of the Liturgy in 1662 the word “*loud*” in the first part of this Rubric was changed to “*audible* ;” while the remaining portion—from “*And (to the end the People,*” down to “*likewise the Epistle and Gospel,*”—was entirely omitted, we are not left at liberty to exercise our fancies in this particular; and must, therefore, confine ourselves to the direction of the present Rubric, reading the LESSONS “*distinctly and with an audible voice*.”

It may not be out of place, perhaps, to mention here, that the old Rubric sanctioning the *plano cantu* “in places where they sing,” had reference to the Choral Service, and that in ordinary Parish Churches the Injunction ruled, that the Lessons should be read “*distinctly with a loud voice* :” this view is confirmed by one of the Injunctions of Elizabeth (1559.) ;

“That all Ministers and Readers of Public Prayers, *Chapters*, and Homilies, shall be charged to read *leisurely, plainly, and distinctly*,” (Inj. 53.).—CARDWELL'S *Doc. Ann.* i. 199.

And, likewise, by one of the Visitation Articles of the same Queen, in 1559; which inquired:—

“Whether the Curates and Ministers do *leisurely, plainly, and distinctly* read the Public Prayers, *Chapters*, and Homilies, as they “ought to do.”—(*ibid.* i. 216).

130.—In addition to this, we have also the reply of the Bishops at the Savoy Conference (1661) to the ‘*Exceptions*’ of the Presbyterian Divines taken against the Rubric cited above: thus—

The *Exception* was:—‘The *Lessons*, and the *Epistles*, and ‘*Gospels*, being for the most part neither Psalms, nor Hymns, we ‘know no warrant why they should be *sung* in any place, and ‘conceive that the *distinct reading* of them *with an audible voice* ‘tends more to the edification of the Church.’—CARDWELL’S *Conf.* 815.

The *Bishops reply*:—‘The Rubric directs only such *singing* ‘as is after the manner of *distinct reading*, and we never heard ‘of any inconvenience thereby, and therefore conceive the demand ‘to be needless.’—(*ibid.* 351.).

131.—The *Lessons*, therefore, are to be read, as the present Rubric directs, *distinctly*, and *with an audible voice*; taking these words in their common and ordinary acceptation. It would be of great advantage to the Officiating Minister were he to make it a rule to read the *Lessons* carefully over previous to his coming into Church. By this means, with the assistance of a good Commentary, he would become so far familiar with the scope and sense of the Scriptures appointed for the day, as to be able to give to the several passages their proper tone and emphasis; as well as be prepared without surprize to explain any passage, which one or other of the School Children, or of his Congregation, might accidentally require of him. Besides which, he would thus be made aware of any peculiarity in the *quantities* of the Proper Names, as well as of any epithets, or passages that might, in the present refined age, call for some degree of amendment, if not expurgation, on which latter point we shall speak more fully in the next Section.

132.—With regard to the pronunciation of Proper Names, some care is requisite to avoid uttering *false quantities*, as well as to guard against

over-fastidiousness and singularity. To pronounce, for instance, Lōt, (Λωτ), Debōrah, (Δεββώρα), Jero-bām ('Ιεροβοάμ), Sennachērib (Σενναχηρίμ), Samaria (Σαμαρεία), Attalia ('Αττάλεια), Fēstus (Φῆστος), &c., in accordance with their Greek orthography, rather than with the accentuation assigned to them by conventional usage, and which the English idiom has long awarded them, would sound very pedantic and objectionable. On the other hand, to be habitually regardless of all rules of prosody in reading Scripture Names, particularly those of the New Testament, the quantities of which names every Clergyman of the Church of England, in being familiar with the Greek original, ought to be acquainted with, would argue either gross negligence, or very great deficiency of scholarship.

It may not be considered unprofitable, perhaps, for us to remind the Reader of those few *Proper Names*, which are more liable to erroneous utterance; and to which carelessness has so often given a difference of accentuation. The placing of the Greek in juxta-position may not be without advantage.

<i>Andronīcus</i> , ('Ανδρόνικος).	<i>Eutychus</i> , (Εὐτυχος).
<i>Arētas</i> , ('Αρέτας).	<i>Jārus</i> , ('Ιάειρος).
<i>Aristobūlus</i> , ('Αριστόβουλος).	<i>Onēsīmus</i> , ('Ονήσιμος).
<i>Caīn</i> , (Κάιν).	<i>Paiṭra</i> , (Πάτρα).
<i>Crescens</i> , (Κρησκης).	<i>Patrōbas</i> , (Πατρόβας).
<i>Emmīlus</i> , ('Εμμαιούς).	<i>Phlēgon</i> , (Φλέγων).
<i>Epēnētus</i> , (Επαίνετος).	<i>Prōchōrus</i> , (Πρόχορος).
<i>Epaphrodītus</i> , (Επαφρόδιτος).	<i>Syntýche</i> , (Συντύχη).
<i>Eubūlus</i> , (Εὐβουλος).	<i>Sōpāter</i> , (Σώπατρος).
<i>Eunīos</i> , (Εὐνίκης).	<i>Thessalonīca</i> , (Θεσσαλονίκη).
<i>Euroclýdon</i> , (Ευροκλῦδον).	<i>Zabūlon</i> , (Ζαβουλών).

In the enunciation also of the final '*ed*' of the *past tenses*, and *past participles* of verbs, it is more in accordance with ancient usage, and the solemnity of Scripture language, to make it a distinct syllable: besides which, it would add much to the reading of the Lessons '*distinctly, and with an audible voice*,' as enjoined in the Rubric.

We would now refer our Readers to a previous paragraph (*par.* 19) on '*Intoning*;' and cite a few additional opinions.

BP. OVERALL'S CHAPLAIN (cir. 1614—19.), speaking of singing the *Lessons*, observes:—"In the Church of Rome, they were wont to sing them *modulate*, and so they use to do still; which how ancient a custom it is I cannot tell; but sure it cannot boast of many years, for thus writes their *Durand*. in his *Rationale*, that lived not long ago, *Lectiones quoq.; in singulis horis tam nocturnis quam, diurnis dicuntur; et dicitur Lectio quia non cantatur ut Psalmus, vel Hymnus, sed legitur tantum. Illic enim modulatio, hic sola, pronuntiatio queritur.* (Dio Off. l. 5. c. 2. n. 43.) So singing of *Lessons* (what commendation soever it may have, as I myself mislike it not) is not so ancient as the plain reading of them, according to this Rubrick and appointment of our Church. *Reading* has not the force to affect and stir up the spirit, which a grave manner of *singing* has. And this is the reason that in places where they sing, all our prayers are sung, in a plain and audible tone. And *singing*, if it be not tempered with that gravity which becomes the servants of God, in the presence of His holy Angels, is fuller of danger than edification: therefore has our Church most prudently appointed the *Lessons* and *Prayers*, so to be sung as may make most for the dignity and glory of God's high and holy Service, and be also a means to enflame men's affections, to stir up their attentions, and to edify their understandings; which is answerable to *St Augustine's* desire, (Lib. 10. *Confess.* cap. 33.) when he wished for the restitution of that custom which *Athanasius* was wont to use, *Qui lectorem modico vocis flexit jubebat sonare, ut pronuntianti vicinior foret quam canenti.* (p. 21.)—This Author also cites the following:—"Another reason for singing the "Psalms, the Commandments, the Lessons, and the Prayers in the Church, is, that Christians may testify, that the Law of God is not troublesome or grievous to them, but pleasant and sweet; and that they keep it not out of fear, but out of love, according to that of the 119th Psalm, ver 54. "*Thy Statutes have been my songs in the house of my pilgrimage.*" Lastly, upon this account, there is paid to Almighty God a most perfect service, whilst we endeavour to glorify Him, as to our souls by earnest prayer; and so to our bodies, by *singing* praises to Him. Of the power and profitableness of singing in the Church, see the Author of the Answer to the Questions to the Orthodox, in *Just. Mart.* Works, Qu. 107." (p. 20).—Add. notes to NICHOLL'S Book of Com. Prayer.

BINGHAM writes with regard to *plain song* :—"As to the voice or pronunciation used in singing, it was of two sorts, the *plain song*, and the more artificial and elaborate tuning of the voice to greater variety of sounds and measures. The *plain song* was only with a little gentle inflection, and agreeable turn of the voice, with a proper accent, not much different from reading, and much resembling the musical way of reading the Psalms now in our Cathedral Churches. This was the way of singing at Alexandria in the time of Athanasius. For St Austin says, (*Confess.* lib. 10. cap. 33.) he ordered the reader to sing the Psalms with so little inflection or variation of the tone, that it looked more like reading than singing.....St Austin does not speak this, as if he wholly disapproved the other more artificial and melodious way of singing.....For otherwise he commends this way of singing, as very useful to raise the affections, when performed with a clear

'voice, and a convenient sweetness of melody.....This plainly implies, that the artificial and melodious way of singing with variety of notes for greater sweetness, was used and allowed, as well as *plain song*, in the Italic Churches: and they mistake St Austin, who think he speaks in commendation of the one, to the derogation of the other.—*Antiquities of the Christian Church*. Book xiv. c. i. § 15, 16.

The REV. J. JEBB, commenting upon the Old Rubric permitting *plain tune*, remarks:—'This direction may appear unintelligible at the present day: a *plain tune* and *distinct reading* being now considered modes of enunciation altogether different. But in ancient times the *musical tone*, (as in the modern opera recitative, and as in the recitation of Roman tragedy,) was used not only in the Prayers, but in all *Lessons* of the Church. The "*distinct*" reading means the inflexions by which this tone was varied, which were fixed by stated rules, the interrogations, exclamations, pauses, &c.; being marked by corresponding rises and falls. For these inflexions very exact rules are laid down in the ancient treatises on Church Music. So that those who justify a monotonous mode of reading the Lessons by the alleged inflexibility of the ancient tone, are altogether mistaken. If they *chant*, the inflexions of the *chant*, the end of which is due expression, ought to be used: and on the same principle, if they *read*, they ought to use the due varieties of ordinary speech. To those who whine out the Lessons, Cæsar's remark is justly applicable: "Are you speaking or singing? If singing, you sing badly." And as for those who read monotonously, like ill-taught School-boys, it were well if the Church compelled them to go to School again, or to take some method, if possible, of acquiring common sense. (p. 322).....Still, the custom of the Church of England, since the last Review, has apparently been to *read* the Lessons in the speaking tones of the voice. (p. 324).....To resume the *chanting tone* in this part of the Service would now hardly be tolerated: nor indeed is it to be desired. At the same time, those who are capable of managing their voice (and this ought to be a matter of study to all) ought, even in ordinary reading, so to pitch it, as to lay the prevailing stress upon one of its strongest tones; not straining it upon a high key, after the manner of inexperienced readers, but dwelling upon a tone which is most natural to them, whether it be bass or tenor, so that the voice may come from the chest, and not from the throat, and may admit of that elastic swell, which makes even a low voice audible throughout the largest building. A judicious mixture of the musical tones ought to be observed, and the conversational quarter tones as little dwelt upon as possible. The contrary practice is but too general: and the reading of the Lessons, even by those who can chant admirably, is degraded to the indistinct and hurried cadences of the most ordinary conversation. The tone ought to be slightly elevated above that of common speech, so as to partake somewhat of the character of a Chant, just in that degree which a judicious reader of solemn poetry ordinarily assumes. (p. 325).....It may also be remarked that the word "*wind*" ought in Lessons of Scripture to be pronounced as it is in poetry, "*wind*." How the anomalous and inharmonious pronunciation of this word now naturalized in England crept in, it is difficult to say.' (p. 326).—*Choral Service*.

Alterations, and Expurgations, in the Lessons.

133.—Any alteration, or omission, of words, and sentences, or of parts of the Liturgy, or of the Scriptures appointed to be read by the Liturgy, is contrary to the Canons, the Rubrics, and the Statute Law, as we have already shown in *Vol. B*; and would expose the Clergyman so offending to a suit in the Ecclesiastical Courts, and to the costs and penalties involved in an '*Admonition*.' In short, the changing of '*which*' into '*who*'; '*He*' into '*God*'; and other apparently trivial words, is, strictly speaking, *illegal*; and so, likewise, the changing of the *appointed* Lessons for others that the Officiating Minister, *suo motu*, may think more suited to any especial occasion which may have collected his Congregation together in the Church for Divine Worship, is contrary to the order and discipline of the Church of England; and, therefore, censurable in the Clergyman who attempts it. In certain cases, however, when the Chief Authorities of the Realm enjoin a deviation from the Calendar, or Table of Lessons, as on *Public Fast*, and *Thanksgiving, Days, &c.*, the change is not considered in law to be out of order, on account of the Royal Supremacy, and Episcopal Office, being invested with power to direct such a departure from the ordinary routine.

134.—But there are in the Scriptures a few words, and phrases, which, if publicly read aloud to the Congregation, might shock by their indelicacy the refinement of the present age; these, therefore, it would be better should be *expurgated*; and the omission, which has long had the sanction of custom, and tacit consent, would by no means expose the Clergyman to the accusation of excessive prudery or fastidiousness, nor to the charge of a breach of Ecclesiastical law.

It must not be forgotten, when effecting this *expurgation*, that while reading the Lessons, the

Congregation, for the most part, have Bibles in their hands, and are following the Minister word by word. Whatever alteration, therefore, is contemplated, should be done with ease and readiness; for any show of awkwardness or embarrassment would excite more particular attention, and make the matter worse. It would be well to provide against such a contingency by marking on the margin of the Bible against every passage in the appointed Lessons the *alterations* that may be thought desirable. Experience has found it preferable in most of the instances to obliterate completely the offending words with pen and ink.

135.—The passages, which seem to call for this interference with the strictness of the law forbidding any unauthorized changes, are the following; to which we append the alterations we would propose, distinguishing the *chapters* which form appointed Lessons for the *Sunday* from those prescribed for ordinary days.

- (a) In 1 *Sam.* xxv. 22, expunge the last six words, or substitute 'any male.' (*April* 11th, Morning Lesson).
- (b) In 1 *Kings* xiv. 10, omit all after, 'I will bring evil upon the house of Jeroboam.' Some read 'and will cut off from Jeroboam *every male*, and him that is shut up,' &c.; or *dele* only the objectionable clause. (*May* 5th, Morning Lesson).
- (c) In 1 *Kings* xxi. 21, finish at the word 'Ahab'; or substitute 'every male' for the offending passage. (10th *Sunday after Trinity*. Morning Lesson; and *May* 8th, Evening Lesson).
- (d) In 2 *Kings* ix. 8, finish the verse at the word 'perish'; or adopt the substitute recommended in the last case. (*May* 13th, Evening Lesson).
- (e) In 2 *Kings* xviii. 27, omit the whole verse; or expurgate all after the word 'wall'; or close the verse at the term 'words?' (12th *Sunday after Trinity*. Evening Lesson; and *May* 18th. Morning Lesson).
- (f) In *Isaiah* xxx. 22, close the verse at the word, 'away.' (4th *Sunday in Advent*. Morning Lesson; and *Dec.* 8th, Evening Lesson).

- (g) In *Ezekiel* xviii. 6, omit the last clause, concluding the verse with the word 'wife'. (17th *Sunday after Trinity*. Evening Lesson; and *August* 18th, Morning Lesson).
- (A) In *Romans* i, omit the last seven verses; some only erase verses 26, and 27. (Evening Second Lesson on *Jan. 2*; *May 2*; and *Aug. 31*).
- (f) Also, 1 *Cor.* vii., appointed for *Jan. 26*; *May 24*; and *Sept. 22*; is by many omitted altogether; its place being supplied by the chapter preceding, or following.

We may possibly be considered by the *stricter Rubrician* as deserving of Ecclesiastical censure for the advice we have just given with regard to these questionable passages of Scripture; and he would direct our attention, perhaps, to the judgment of *Sir J. Nicholls* in *Newberry v. Godwin*, which we annex. Still, we must think that many of the above passages are the exceptional cases that learned judge seems to wink at, and defend ourselves under the plea of ordinary decency, and the sanction of time-worn custom.

SIR J. NICHOLLS says:—'The law directs that a Clergyman is 'not to *diminish* in any respect, or to add to, the prescribed form 'of Worship. Uniformity in this respect is one of the leading 'and distinguishing principles of the Church of England: nothing 'is left to the discretion and fancy of the individual; for if every 'Minister were to *alter, omit or add* according to his own taste, this 'uniformity would soon be destroyed; and though the alteration 'might begin with little things, yet it would soon extend itself 'to more important changes in the public worship of the Established 'Church; and even in the Scriptures themselves, the most important 'passages might be materially altered, under the notion of giving a 'correct version, or omitted altogether as unauthorized interpolations.....The third article pleads generally, that the defendant 'frequently leaves out portions of the Holy Scriptures appointed 'to be read; and often acknowledges that he has done so; and 'declares that he will do so again. The fourth article pleads a 'specific instance, viz. "that on the preceding Sunday he omitted "part of a verse in the First Lesson;" and if the fact had happened 'simply (though, strictly speaking, not legally justifiable to omit 'any part), yet, probably, this suit would not have been brought; 'but the article proceeds to state, that after he had omitted the 'verse, he looked round to the pew of Francis Newberry, and said, "I have been accused by some ill-natured neighbour of making 'alterations in the Service; I have done so now, and shall do so 'again, whenever I think it necessary; therefore mark." This 'gives a very different colour and complexion to the act,—the 'omission seems to have been made, not from mere feelings of delicacy,

'which, though not a legal justification, would greatly extenuate the omission; but the omission seems to have been selected, as affording a favourable opportunity of asserting the general right, and even of reflecting, in the midst of the Service, upon those who questioned the general right. The violation, therefore, of the Law, was aggravated by circumstances which render the correction of the offence necessary and proper. If this article should be proved, it will not only subject the party to admonition, but further, to the payment of costs.'—(*Newberry v. Godwin*. 1 Phill. 282.). See BURN'S *Eccl. L. Phill. CRIPP'S Laws of the Church*, &c. last edition. p. 622; STEPHENS'S *Laws of the Clergy*. p. 1083.

ARCHBISHOP SECKER says:—'Supposing we should, any of us, apprehend, that this, or anything else in the Service, mentioned or to be mentioned, might have been better ordered: yet we should always think of the judgment of others with proper deference, and of our own with modesty. And so long as nothing is required of us, contrary to our duty, we should remember, that our concern is much more to improve by every thing, than to object against every thing: by which last, unless done very discreetly, we may hinder, more than a little, our own edification, and that of others.' (p. 422).—*Works* Vol. 3.

SHEPHERD, in speaking of St Paul's Epistles, remarks from a memorandum of Dr. Wheeler's Lectures at Oxon, that 'small parts of one or two of them might be dismissed from the Calendar without detriment to religion;' and he pointedly alludes to 1 Cor. vii. 'advising the Members of the Church of Corinth to refrain from marriage, upon the principle, that in those days, wives and families might have obstructed the spreading of the Gospel.' (p. 181).—*Eluc. of Book of Com. Prayer*. Vol. I.

THE READER OF THE LESSONS.

¶. 'He, that readeth, so standing,' &c.

136.—In the early Church the Lessons were usually read by the Deacons, or by some one appointed by the Bishop, or President for the time being: subsequently, however, the Office of 'Reader,' or 'Lector,' was instituted by especial ordination, yet he was looked upon as a layman. It was no uncommon thing for laymen of birth and standing to be admitted to the privilege of acting as Reader; for Kings, and Emperors have so officiated; and even children have performed the duty of reading aloud in the Congregation the Lessons appointed from Holy Scripture. The Church of England, by the *Rubric* above cited, has evidently restored this usage.

137.—In the previous Liturgies of 1549, 1552, 1559, and 1604, the reading of the Lessons was prescribed as the office of the Officiating Minister, the Rubric directing:—‘*The Minister that readeth the Lesson, standing*’ &c.; and it was not till the last Review of the Book of Common Prayer in 1662, that laymen were re-admitted to the exercise of this function, as the alteration of the Rubric to—‘*He that readeth, so standing,*’ &c. will prove. The practice of laymen reading the Lessons is at the present time very common in the Universities, and in some of our Cathedrals. In Parish Churches also, particularly where there is the convenience of a Lectern, and where there exist those other accessories, and those practices which the use of such a piece of Ecclesiastical furniture would suppose, it is not unusual for the Clergyman to appoint some lay deputy to read the Lessons, who may be capable of satisfactorily fulfilling the Rubrical injunction of reading ‘*distinctly, and with an audible voice.*’ In such cases, the Reader is generally some chorister, or minor lay official: and while reading the Lessons he should, properly, wear a Surplice. In other instances, an assistant Clergyman sometimes officiates at the Lectern.

138.—If a *layman* is appointed Reader, it is most essential that his private character be above reproach, as well as that his ordinary occupation be respectable, or his appointment will produce among the Congregation much scandal and unpleasantness. And in this case, the direction of a subsequent Rubric must not be lost sight of, which enjoins, that ‘*The Minister*’ is to *announce* the beginning and conclusion of each Lesson; a rule which strictly excludes the *lay deputy* from proclaiming ‘*Here beginneth,*’ &c.: ‘*Here endeth,*’ &c. Modern custom, however, does not, generally speaking, approve of a layman reading the Lessons; at all events, not in Parish Churches; and it must be some unusual circumstance which would induce a Clergyman in these days to attempt this innovation.

The Reader of the Lessons, whether he be an assistant Cleric, or the lay deputy of the Officiating Minister, will proceed at the appointed time to the *Lectern*, if there be one; if not, to the Reading Desk: the chief Minister in the latter case making way, and retiring to his seat. At the close of *each* Lesson, the Reader should immediately return to his usual place.

The Rev. W. G. HUMPHRY, commenting on this Rubric, "*He that readeth*," says:—"This alteration makes it lawful for *laymen* to read the Lessons; as is done in the Universities, and 'occasionally in Parish Churches.' (p. 127).—*Hist. and Explan. Treatise on the Book of Com. Prayer*."

The Rev. J. JEBB observes:—"The Church of England has sanctioned this custom, (of laymen reading the Lessons). In the 'University Colleges the Lessons are generally read, at least on 'week days, by the Scholars. The junior Fellows, in many 'Colleges, *whether laymen or not*, read on Sundays and Holidays. 'In the Cathedral of Lichfield the First Lesson on week-days is 'read by one of the *Lay Clerks*, the Second Lesson, and both on 'Sundays, by the Clergy. An injunction of Archbishop Grindal 'in 1571, requires *Parish Clerks* to be competent to read the First 'Lesson, the Epistle, and the Psalms. And till very lately, if not 'still, in some Parish Churches in London and elsewhere, the '*Parish-Clerk, habited in a Surplice*, discharged this duty. '(p. 327).....Nothing remains to be said of the *Second Lesson*, 'except that pre-eminence over the First is assigned to it: since 'in Cathedrals where *Laymen* read the *First Lesson*, the *Clergy* 'read the *Second*: and at Winchester, when the Prebendaries read, 'this is assigned to them, and the *First Lesson* to the Minor 'Canons.' (p. 347).—*Choral Service*."

The Rev. J. C ROBERTSON remarks:—"Any Parochial Clergyman 'who may relieve himself by using the liberty thus given, will, 'of course, take care that his *lay* substitute be a person able to read 'distinctly and with intelligence. Another Rubric seems to require 'that the Lessons should be *announced by the Minister himself*. It 'appears that, before the Rubrical sanction was introduced, custom 'had assigned to the Clerk the reading of the First Lesson and the 'Epistle. Grindal both at York and at Canterbury requires that 'persons appointed to the office of Parish-Clerk should be able 'to read these, "as is used." (*Remains*, 147—168). This Author adds in a Note:—"Lessons were anciently read by Sub-deacons and 'Ministers of the minor orders. (*Martene*, iii. 14.) Laymen, and 'even children, were sometimes admitted to read. (*Schmid*, i. 256.) 'Kings and Emperors claimed the reading of that Lesson in the 'Christmas office which records the decree of Cæsar Augustus. ' (*Mores Catholici*, b. v.).—*How shall we conform to the Liturgy*. p. 147."

The Rev. M. PLUMMER states:—"From the words, "*he that readeth*," it has been asserted that *any man* may read the Lessons in

'Church; but at all events the *Minister* is to give out what Lesson 'is to be read, and also to say at the end of it; "*Here endeth the first, or second Lesson.*"' (p. 75).—*Observations on Book of Com. Prayer.*

THE POSTURE, AND PLACE, OF THE READER.

¶. '*He that readeth so standing, and turning himself, as he may best be heard of all such as are present.*'

139.—Two questions are involved in the Rubric before us; viz. (a) the *posture*, and (b) the *position* or *place*, of him 'that readeth' the Lessons. We will take them in their order.

(a). *POSTURE*.—The Minister *standing*: the People *sitting*.—The *posture* of the Reader of the Lessons calls for little explanation or remark, the Rubric being sufficiently explicit on this point: directing him 'that readeth' to *stand*. The attitude of *standing* is one of authority, and seems to be the fittest for the ambassador of God when delivering the inspired Scriptures, the declaration of the will of the Great Jehovah; and it appears to be defended by very ancient usage. The People in early times used also to *stand* during the reading of the Lessons (*Const. Apol.* ii. 7: *Chrysost. Hom.* i. in Matt.): but the fatigue it produced in the aged and infirm, and in delicate women, led to the introduction of *sitting* as the more convenient posture for the Congregation generally; and as one less likely to induce that weariness which might interrupt their attention. This was the custom even so early as the appearance of the '*Apostolical Constitutions*' about the third century.

140.—(b). The *POSITION* OR *PLACE*.—The *position* of the Reader of the Lessons, as enjoined in the Rubric, is, '*so turning himself as he may best be heard of all such as are present*;' and this injunction may be explained from the fact of the Scriptures being addressed to the assembled people, and not, like the Prayers, to Almighty God. The older Rubrics give the same direction in almost identical words; thus—

*'The Minister that readeth the Lesson, standing and turning him so as he may best be heard of all such as be present.'** (1549. 1552. 1559. 1604.).—KEELING 12, 18.

141.—If the Lessons are read from the *Reading-Desk*, which is the usual place in Parish Churches; and that Reading-Desk possesses *one face* only, no change of position is required in the Reader. But where the Reading-Desk has *two faces*, one eastward and the other westward, or one at right angles to the other, having the Bible placed thereon so as to look *towards* the Congregation, and the Prayer-Book *from* the Congregation; then, "he that readeth," in order that '*he may best be heard*,' must turn towards the People: this, of course, supposes that previously the face of the Officiating Minister was in another direction.

142.—The discretionary power vested in the Officiating Minister by this Rubric has induced many, that they '*may best be heard of all such as are present*,' to employ a *Lectern* for the purpose of supporting the Bible, and advancing towards their People sufficiently near, or in the midst of them, that the most distant may easily listen to the reading of the appointed Scriptures. The exercise of this discretionary power carried to the extent of introducing a *Lectern* requires great caution; and should not be attempted against the feelings of the Congregation. Besides which, it must be remembered, that a *Lectern* is a piece of Ecclesiastical furniture coming under the denomination of an '*Ornament of the Church*;' and, therefore, falls upon the Churchwardens, and not upon the Minister, to supply. The *Laws* and *Usages* affecting this subject have been so fully discussed in previous volumes, that we must be excused repeating what has occupied much space already; and refer our Readers

* In the SCOTCH LITURGY of 1687, the Rubric is similar to the above, except that in the place of '*the Minister*,' it is '*the Presbyter or Minister*.'

In the AMERICAN LITURGY there is no Rubric of this kind.

to the Chapter on "*The Place and Position of the Officiating Minister*" in Vol. B; and to that on the *Origin and use of the Lectern* in Vol. C; for the information he may require.

143.—We may remark, however, here, that the *Reading-Desk*, and the *Lectern*, both, are derived from the ancient *Ambo*: the *Lectern* appearing about the 13th century, and the *Reading-Desk* at the close of the 16th, or beginning of the 17th century, subsequent to the Reformation. We may also add, that the use of the *Lectern* in Parish Churches has not the sanction of any Canon, or Rubric, now in force; and appears to be indebted for its revival amongst us to its continuance in some of our Cathedrals, and College Chapels. The *Reading-Desk* comes to us with more authority; being enjoined in Canon 82 (of 1603-4); and required in the *Rubric*; as may be seen at the commencement of the "COMMUNION SERVICE."

144.—It would not be amiss, in order to insure the reverential attention of our People generally, as well as promote their edification, to persuade those who can read to follow the Minister throughout the Lessons in their own Bibles. This seems to have been the design of the Compilers of our Liturgy, judging from the Rubric next following, which orders with some particularity in what way the Lesson is to be announced. This habit is particularly desirable in children, who are more prone than the adult members of the Congregation to indulge in wandering thoughts, whisperings, and idle chatterings. It is to be hoped that the Reader himself will not be wanting in the serious and reverent attitude expected in one delivering the message of Almighty God. We will now quote a few opinions in confirmation of what has been just advanced:—

BP. OVERALL'S CHAPLAIN (cir. 1614—19), commenting on this Rubric, cites the following:—'Unus in medium *exurgit* ceteris *sedentibus*, et in Psallentis verba omni cordis intentione defixis, (Cassian. de Inst. Mon. l. 2. c. 5. ubi Schol.). Omnes qui aderant non recitârunt Psalmos, sed solummodo amicum Psallentem

'auscultârunt. Ita ex hoc loco utrumque habetur, et Psallentem *stetisse*, et non Psallentes *consedisse*. Unde orta consuetudo, quæ etiamnum observatur, ut qui legit S. Script. &c. ipse quidem Lector *stando* legat, reliqui omnes *sedendo* auscultent. Unde *μεροχοποι* dicti, id est in medio choro *stantes*, apud Sidonium Apollinarem. 'Lecturus autem Lectionem ad Librum accedens, super gradum *ascendit*, quia doctor perfectiori vita vulgus transcendere debet. (*Durand. Lib. 5. c. 2. n. 43.*)' (p. 21).—*Add. Notes to NICHOLL'S Book of Com. Prayer.*

L'ESTRANGE observes:—'The primitive custom in this particular *was surpassing edifying* *κοινὸς ἐστὶν καὶ ὁ Διδάσκων, κ. τ. λ.* "the Deacon *stood up*, proclaiming aloud, *Listen my Brethren.*" *Μὲρ ἱκεῖνον ἀπευραὶ, κ. τ. λ.* "Then the Reader begins to read, first *inviting* his audience to attention by saying these words, "*Thus saith the Lord.*" (p. 78).....With regard to the *posture*, this Author observes:—'The practice was not uniform in this point in *all places*. In the *African Church* the fashion was for the *auditory to stand up* while the Lessons were read. So *S. Cyprian* represents *Aurelius* and *Colerinus*, both made Readers, standing *"in loco altiore,"* in a place of "higher advance," meaning the Desk or Pulpit, *"ab omni populo circumstante conspecti,"* "beheld of all the audience *standing round* about them." (p. 168).—*Alliance of Divine Offices.*

BP. SPARROW says, this Rubric—'directs the Priest in the *reading of the Lessons to turn to the People*, which supposes him at *Prayer*, and the Psalms, to look quite another way, namely, as *in reason may be concluded*, that way which the Catholic Church *uses to do*; for diverse reasons, and amongst others, for that which *St Augustine* hath given, because that was "*the most worthy part of the world,*" and therefore, most fit to be look'd to, when we come to worship God in the beauty of holiness.....Correspondent to this practice, was the manner of the Jews of old; for, at the reading of the Law and other Scriptures, he that did minister *turned his face to the People*, but he who read the Prayers *turned his back to the People*, and his face to the Ark. (Mr. *Thorndyke of Religious Assemblies. pag. 281.*)—*Rationale. p. 29.*

BP. COSINS (*ob. 1672*) observes:—'Here he is appointed to *turn him*; therefore, before he reads the Lesson, he is supposed to *stand*, and to be turned with his face another way. It is a circumstance observable, that at all the Services in the old Synagogues (from whom the Christian Churches at first took their pattern) the *reading of the Law and other Scriptures* was done by the Priest, with his *face turned to the people* as they sat: so did our Lord in the Synagogue at Nazareth (*Luke iv. 16.*). But the Prayers were read by him whom they called the Apparitor of the Synagogue (correspondent to the Deacon or Minister in the Christian Church) with his *back to the People*, and his face to the Ark, representing the Majesty and Presence of God, (*Maimonides of Prayer, cap. 8. n. 11.*). In the *Missa* he is called, *He that cometh down before the Ark.* So are (or were) the Prayers or Litanies used to be read in the Church of *England.*' (p. 21).—*Cosins* also adds:—'In the Constitutions of the Apostles, (c. 58.) it is ordered, Let the People, by the Deacon's direction, *sit* with all quietness and good order; and

'let the Women also *sit apart*, keeping silence. Then let the Reader *stand* on high and read.' (p. 21).—*Add. Notes to NICHOLL'S Book of Com. Prayer.*

DR. BENNET (*ob.* 1708) observes:—'Whilst the Scriptures are reading, the People must not tattle or disregard 'em; but reverently attend to what is read, considering that 'tis the Word of God, which is the rule of their duty, and by which they shall be judg'd at the last Day. And whensoever anything hits their own case, whether it be instruction, comfort or reproof, let them take particular care thereof, and treasure it up in honest hearts, and endeavour to behave themselves conformably to it in the whole course of their conversation. Thus the public reading of God's Word will become truly profitable, and they will have reason to return God special thanks for every opportunity of hearing it: whereas otherwise 'twill only aggravate their sins, and increase their condemnation.' (p. 43).....Before the *Lesson* has been begun, he says:—'Here I can't but desire my Brethren to make a small *pause*, that the Congregation, who generally *sit down*, may be perfectly quiet, and not the least noise may be heard in the Church, when any Lesson begins; to the end that every person present may distinctly hear the whole of it, and the greater respect and reverence may be shewn to the Word of God read unto them.' (p. 44).—*Paraphrase on the Book of Com. Prayer.*

DR. BISSE remarks:—'The Minister, in reading the Scriptures, is even as Aaron was, the mouth of God to the People: for which cause he is directed to *turn his face to them* as speaking to them from God, and to read *standing*, to signify his authority. When therefore he standeth up in order to read the Lesson, let every devout hearer take that advice, which Eli gave to Samuel, waiting likewise in the Sanctuary, saying within himself, "*Speak Lord; for thy servant heareth.*" (1 Sam. iii. 9.) And let us not only hearken, but apply what we hear; if examples, let these lead us; if precepts, let these teach us; if commands, let these bind us; if promises, let these encourage us; if threats, let these warn us; if mercies, let these comfort us; if judgments, let these awaken us. In whatsoever way the *Lesson* brings us instruction in righteousness, which it always does in some way, let us at the close answer with the Congregation of Israel, saying in our hearts, "All that the Lord hath spoken, we will do." (*Exod.* xix. 8).—(quoted in MANT'S *Book of Com. Prayer.* in loco.)

DR. HOLE observes:—'When our Saviour read in the Synagogue at Nazareth, (*Luke* iv. 16.) "He stood up for to read;" hereby shewing the decent regard and reverence to be evidenced towards holy Scripture. From which example of our Saviour, the Church hath ordered the same posture to be used, by the Minister in reading the Scriptures.'—(quoted in MANT'S *Book of Com. Prayer.* in loco.)

WHEATLY says:—'The Scripture being the word of God, and so a declaration of His will; the reading of it or making it known to the People is an act of authority, and therefore the Minister that reads the Lessons is to *stand*.....And the Minister is directed to "*read distinctly with an audible voice, and to turn himself &c.*"

'which shews, that in time of prayer the Minister used to look another way; a custom still observed in some Parish-Churches, where the Reading-pews have *two desks*; one for the Bible, looking *towards the body of the Church* to the People; another for the Prayer Book, looking *towards the east* or upper end of the Chancel; in conformity to the practice of the primitive Church, which, paid a more than ordinary reverence in their worship towards the east.....*As for the People* there is no posture prescribed for them; but in former times they always *stood*, to shew their reverence. It is recorded of the Jews in the book of *Nehemiah* (viii. 5.) that *when Ezra opened the Book of the Law, in the sight of the People, all the People stood up*," and in the first ages of Christianity those only were permitted to *sit*, who by reason of old age, or some other infirmity, were not able to *stand throughout* the whole time of Divine Service.' (p. 139).—*Rat. Ill. of Book of Com. Prayer.*

SHEPHERD, when writing on the *general posture* of the Officiating Minister, and on the construction of the *Reading-Desk*, the remarks of whom on these subjects we have cited in a previous Volume (Vol. B) when treating on the '*Place and Posture of the Minister*,' thus speaks:—'Many of these Reading-Pews had *two desks*; one for the Book of Common Prayer, and one opposite to it for the Bible. When the Minister read the Prayers he necessarily looked towards the Altar; but when the Bible was read, by turning towards the People, he would "be best heard of all such as were present." In a *Note* is added:—'In the ancient Church of England, the Officiating Minister, in Prayers, Lauds, Confessions, &c., turned from the People towards the East. But in such parts of the Service as were addressed to the People, he was directed to turn towards them. This was the practice of the ancient Christian Churches in general.' (p. 135).—*Elucidation of Book of Com. Prayer.* Vol. I.

The REV. J. JEBB observes:—'The *Eagle-desk* in our Choirs is the modified representative of the ancient Ambo. The regular position is in the centre of the Choir facing westward. In many old Parish Churches, as at Redcliffe Church, Bristol, &c., the *Eagle-desk* still exists, though not always used. In other places, as our Ritualists observe, the *Lesson-desk* faced westward, and that for *Prayers*, eastward, or laterally. Till after the Restoration there was no instance, it is believed, of the *desk for Prayers* facing westward. Those cumbrous pieces of carpentry which block up the Church and contain both Bible and Prayer Book, so that no visible change is marked from the acts of praise and prayer to that of instruction, were the innovation of the last century.' (p. 329).—*Choral Service.*

ANNOUNCING, AND CONCLUDING, THE LESSONS.

¶. 'Note, *That before every Lesson the Minister shall say*, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book; *and after every Lesson*, Here endeth the First, or the Second Lesson.'—*Book of Com. Prayer.*

145.—It might seem, at first sight, unnecessary to make any observations on so plain a Rubric as the one above cited. Yet even here much diversity of usage occurs; and the want of conformity in this simple matter can only be attributed to the negligence, or indifference of the Officiating Minister: the rule gives to him no discretionary power; is involved in no obscure language; and affects no doctrine, or party; yet we have the following various methods of *announcing*, and *concluding*, the Lessons.

I. *Before* the LESSONS, all, who recognize the authority of the Rubric, say correctly:—"Here beginneth such a Chapter, or such a Verse of such a Chapter, of such a Book:" whether it be an ordinary Lesson, or a Proper Lesson; whether the day be a Sunday, Holy-Day, or Week-Day.

(a) Others incorrectly proclaim:—"The First Lesson (or Second Lesson) appointed for this Morning's (or this Evening's) Service is such a Chapter of such a Book:" whether it be an ordinary Lesson, or a Proper Lesson.

. There are some who adopt this phraseology only when it is a 'Proper Lesson,' and by way of distinction.

(b) Others, again, mention the verse *after*, instead of *before*, the Chapter, as prescribed in the Rubric for those Lessons which do not commence at the first verse of the Chapter. They erroneously say:—"Here beginneth, such a Chapter, of such a Book, at such a verse."

(c) Others are equally at fault, who, on certain *Holy-Days*, augment the Rubric by saying:—"The First (or Second) Proper Lesson appointed for this Morning's (or this Evening's) Service is such a Chapter, of such a Book, beginning at such a Verse, and ending at such a Verse (or, from the —th, to the —th Verse)."

(d) Others, again, when the appointed Scripture is in the *Apocrypha*, announce the Lesson in their accustomed phraseology, but add that it is from the *Apocrypha*; thus:—"Here beginneth such a Chapter of the Apocryphal Book of Ecclesiasticus, (or, of the Book of Ecclesiasticus in the Apocrypha)."

II. *After* the LESSONS, those who hold to the Rubric say:—"Here endeth the First Lesson (or, Second Lesson)."

- (a) Some, contrary to the given rule, exclaim:—‘*Thus endeth the First Lesson* (or, *Second Lesson*).’
- (b) Others make an addition to the prescribed words, saying—‘*Here endeth the First* (or *Second*) *Lesson, appointed for this Morning’s* (or *this Evening’s*) *Service.*’ Some adopt this conclusion on all occasions; some, only at the end of ‘*Proper Lessons.*’
- (c) Others persist in following the Rubric of the First Liturgy of Edward VI. (A. D. 1549) viz.—‘*Here endeth such a Chapter of such a Book.*’
- (d) Some, again, omit completely all notice of the conclusion of a Lesson.

These irregularities are certainly of no great moment, still the diversity is inexcusable, and unnecessary, to say the least. The only deviation from the injunction of the Rubric, which appears to have obtained any sanction is the one (d) which, before the commencement of a Lesson, announces it as taken from the *Apocrypha*, with the view of distinguishing in the minds of the people, the *canonical* from the *uncanonical* Scriptures: nevertheless, however desirable this may be, it is still a departure from the Rubric, and is only to be defended by the authority of custom; or, where this is wanting, by the sanction of the Diocesan.

146.—In early times it was customary for the Reader of the Lessons, in order to procure silence and attention, to exclaim before commencing, *προσῆ-μεν*, *attendamus*, “attention.” Immediately he was obeyed, be followed with, “*Thus saith the Lord.*” At the conclusion of the Lesson the People used to say ‘*Amen.*’ In Africa, as we learn from Cyprian, the Reader was accustomed to begin the Lesson with ‘*Pax vobis*’ (or *vobiscum*), till it was forbidden by the Council of Carthage in A. D. 397. (August. *Ép.* 155; *De Civit. Dei.* xii. c. 8.). In our own day, the Officiating Minister, after announcing the Lesson, audibly and with clearness, ought to allow sufficient time for the People to be seated, and to

find the chapters in their own Bibles. This, indeed, is the design of such announcement being imposed in the Rubric.

147.—It must be remembered, that when a Layman reads the Lessons, the *announcing* of the Chapter, and Book of Scripture, and of the *conclusion* of the Lesson, *rubrically* falls to the 'Minister;' but custom has, in many places, superseded the injunction in this particular, and permitted the Lay-Reader to take this upon himself.

We have but few opinions to advance.

COLLIS remarks:—"The reason of this notice appears to be, that any of the Congregation, who are furnished with Bibles, may look out the Lessons, and so quicken their attention by reading them with the Minister. The words to be used by him are, "*Here beginneth such a Chapter, &c.*;" and not "The First Lesson appointed for this Morning's Service, &c."—(quoted in MANT'S *Book of Com. Prayer*, in loco.)

WHEATLY writes:—"Before every Lesson the Minister is directed to give notice to the People *what Chapter* he reads, by saying, "*Here beginneth such a Chapter, or verse of such a Chapter, of such a Book*;" that so the People, if they have their Bibles with them, may, by looking over them, be the more attentive. The care of the primitive Church in this case was very remarkable. Before the Lesson began, the Deacon first stood up, calling out aloud, "*Let us listen, my brethren*;" and then he that read invited his audience to attention, by introducing the Lesson with these words: "*Thus saith the Lord*." After every Lesson the Minister with us is also directed to give notice that it is finished, by saying, "*Here endeth the First or Second Lesson*;" which is the form now prescribed instead of the old one, "*Here endeth such a chapter of such a Book*," which were the words enjoined by all our former 'Liturgies.' (p. 189).—*Rat. Ill. of Book of Book of Com. Prayer*.

The Rev. J. C. ROBERTSON, commenting upon the reply of the Bishops at the Savoy Conference to the exception taken against the reading of the Apocrypha, wherein they say that the People "may be secured against that by the title which the Church hath put upon them, calling them *Apocryphal*," (CARDW. *Conf.* 841) adds, 'Hence it would seem that we may be justified in announcing *Apocryphal Lessons* as such. Any other addition to the form of announcing which the Rubric prescribes, or the adoption of any other form, is unauthorized.' (p. 146).—*How shall we conform to the Liturgy*.

THE TE DEUM.

'¶. *And after that, shall be said or sung, in English the Hymn 'called Te Deum laudamus, daily throughout the year.'*

'¶. *Or this Canticle.*' (Benedicite &c.).

(Minister and People standing.)

148.—This Hymn, or 'Psalm' as it was called in the old Breviaries, the *Te Deum*, holds the same place in our Liturgy as it occupied in the ancient Service Books, that is, following the reading of the Scriptures. This usage may be traced up to the Council of Laodicea (A. D. 367.), which ordered that Psalms and Lessons should be read alternately (*Can.* 17.). The *Te Deum* seems to have closed the old Matin Service; and that which follows in our Prayer Book formed the ancient Lauds, and Prime.

149.—The authorship of this incomparable Hymn is involved in great obscurity. It was at one time considered to be the joint production of S. Ambrose and S. Augustine, who, at the baptism of the latter by the former, sang forth, as if by inspiration, verse after verse of this Hymn responsive to each other; whence it was called "*The Songe of Austyn and Ambrose.*" (Prymer. A. D. 1538.). Some have assigned the '*Te Deum*' to S. Ambrose alone; others, to Hilary bp. of Poitiers, (A. D. 355.); or to Nicetius, bp. of Treves, (A. D. 535.); while some have attributed it to Jerom; and others, to Hilary of Arles (A. D. 440.), or to some one of that place, from the particular mention made of the *Te Deum* in the rules of Cæsarius, and of Aurelian, successively bishops of Arles in the 5th century; it is also mentioned in the rules of St Benedict of the same period. Be all this as it may; it is certain that this Hymn was known in the 5th, and 6th centuries; and that there is very little doubt that it emanated from the Gallican Church.

150.—The *Te Deum* has been characterized as a paraphrase, or amplification of the Doxology, hence the omission of the usual *Gloria Patri*; and it will be found to exhibit three distinctive features: 1st an expression of *praise* (to the end of v. 9):—2nd. a confession of *faith* in the Trinity, with more enlarged acknowledgments of the incarnation, crucifixion, and ascension of the Second Person, (from v. 10 to end of v. 19.):—3rd. offerings of *prayer* for help, guidance, and protection, (from v. 20. to the end).

We will cite a few opinions with regard to the date, and authenticity, of this Hymn; and then pass to the consideration of the questions of manner, and of posture; not forgetting to speak also of the occasion when the *Te Deum* gives way to the *Benedicite*, or is used as a separate Service.

L'ESTRANGE writes:—"This order of intermixing Hymns and 'Psalms with Lessons, is made in pursuance of that excellent 'Canon of Laodicea, *κατὰ τοῦ μὴ δεῖν κ. τ. λ.*: "it is not meet to sing 'the Psalms in a continued course in the Church, but to interpose "a Lesson between every Psalm." So ordered, saith Balsamon, "that "this might be as a rest in musick, and after that the Congregation to "sing again, that the Service might not be thought tedious:" and "therefore he votes that Council many thanks for so discreet a "Canon. Indeed, "*Breve videbitur tempus, quod tantis operum "varietatibus occupatur.*"—"The variety of such changes is an "excellent disposing of the time in such employments." Nothing is "certainly more delightful, not only to the outward senses of "the body, but even to the very soul itself, than variety: this "it is, which calls up in her, her former vigour and vivacity, "this that makes her shake off her former lassitude, embracing "every new object, with a most greedy desire, every change is, as it "were, an unbending of the mind: the very heathen Orator found it "so, *Stylus lectionis requiescit, et ipsius lectionis tedium vicibus "levatur*, "The style is refreshed by reading, and reading itself is "much relieved by interchanges." The observation of this rule in "other relations, hath been motive all-sufficient to God's people "in all ages, to frame their Divine Service to Mosaick, of so "many pieces, so commodiously disposed to rescue each other from "tediousness, as upon every transition and passage from one duty to "another, the spirit may still reserve an appetite; whence it is that "Confessions, Prayers, Doxologies, Psalms, Lessons, &c. are assigned "their proper vicissitudes, and divide the time allotted for such "sacred performances, so as the soul may attend every motion "of them. This Hymn (the *Te Deum*) passeth up and down as the "composition of *St Ambrose* and *St Augustine* joyntly, upon occasion "of *St Augustine's* Conversion and Baptism by *St Ambrose*. But "the very learned Primate of *Armagh*, produceth two very ancient

'M. S. S., wherein it is ascribed to *Nicetius*, and from Monardus, proveth that it is not mentioned by any ancient Author before *St Bennet* betook himself to a monastic life, which was about the year 500, who speaks of it in his Canonical Rules, or Benedictine office in whose time one *Nicetius* a Bishop lived, and perhaps 'the same to whom it is ascribed.' (p. 78.)—*Alliance of Divine Offices*.

DEAN COMBER writes:—'This ancient and excellent Hymn 'is said to have been composed by St. Ambrose, and first sung 'at the baptism of St Augustine: though afterwards the people, as 'St Ambrose himself saith, daily repeated it with great devotion 'and delight. It contains three particulars. First, an act of praise 'offered to God by us, and by all creatures as well in earth as 'in heaven; particularly the Angels, and the Saints which are 'there, join with us. Secondly, a confession of faith; declaring the 'general consent unto it, and the particulars of it; namely, 'concerning every Person in the Trinity, the Father, Son, and Holy 'Ghost; and more largely concerning the Son, as to His divinity, 'His humanity, and particularly His Incarnation; His death; His 'present glory; and His return to judgment. Thirdly, a supplica- 'tion grounded upon it; 1. for all His people, that they may be 'preserved here, and saved hereafter; 2. for ourselves, who daily 'praise Him, that we may be kept from future sin, and be pardoned 'for what is past, because we trust in Him.'—(quoted in MANT'S *Book of Com. Prayer*, in loco.)

DR. NICHOLLS says:—'There is no doubt to be made, but that 'this Hymn was used in the Church about the year 530, at which 'time *St Bennet* instituted his Order, and prescribed the singing 'of this Hymn, as one of his rules, (*Reg. Cap. xi.*) About the year '560, in the reign of *Justin* the Emperor, liv'd *Dacius*, Bishop of 'Milain, as *St Gregory* writes (*Lib. 8. Dial. cap. 4.*) who wrote 'a Chronicle in the first book whereof he writes thus; *A Beato, Ambrosio, &c.* "By the blessed Ambrose, all the faithful people of 'the city standing by and beholding, Austin was baptized and 'confirmed in the name of the holy and individual Trinity, in 'which Fountain, as the Spirit gave them utterance, they singing 'first, gave birth to the Hymn, *Te Deum Laudamus*, which by the 'whole Catholic Church is to this day, entertained, and religiously 'sung. Others tell the story with more particularity: that 'Ambrose said the first verse, *Te Deum Laudamus*; Austin made 'answer, *Te Dominum Confitemur*; Ambrose again the next verse, '*Te Eternum Patrem*: Austin, *Tibi Omnes Angeli*; and so 'alternately to the end of the Hymn, (*Durandus de off. Lib. v. cap. 8.*) For the truth of which story, tho' I will not pretend to be a 'voucher, yet thus much I think is from hence incontestably clear, 'that this Hymn was generally used by the Church in her Public 'devotion, before the middle of the Sixth Century.'—*Book of Com- mon Prayer* in loco.

ABP. SECKER, speaking of this Hymn, says:—'It was composed 'about the middle of the 4th century: and hath been used by the 'whole Western Church, at least 1200 years: in that of Rome only 'on Sundays, and Holy-days, and not all those, but in *ours every*

'day, as the singular excellence of it well deserves.'—*Works* Vol. iii. p. 424.

SHEPHERD observes:—'In two ancient manuscripts, an old collection of hymns and an old psalter, Archbishop Usher found *Te Deum* ascribed to Nicetus, Bishop of Treves, who, as Stillingfleet, Cave, and the learned in general, think, composed this hymn for the use of the Gallican Church. He flourished about A. D. 540, nearly 100 years after the death of Ambrose. From this period *Te Deum* is often mentioned, and the use of it is repeatedly prescribed. But before this era, it is confidently affirmed that the hymn was not noticed by any writer of credit. This affords at least strong presumptive evidence, that it was not extant in the time of Ambrose.' (p. 192).—*Etac. of Book of Com. Prayer*, Vol. 1.

THE MANNER, AND POSTURE.

151.—The *manner* in which the *Te Deum* is to be used in Public Worship, the Rubric leaves to the discretion of the Officiating Minister, directing that it shall be '*said or sung*.' It is the more usual practice in Parish Churches to *read* ('say') the *Te Deum*, the Minister and People taking alternate verses. Where there is an efficient choir, or an organ accompaniment, it is very frequently chanted, or *sung*; but, unless this is excellently done, the great length of the *Te Deum* would make an unskilful attempt doubly objectionable: indeed, it was amongst the complaints of the Presbyterian Divines at the Savoy Conference (in 1661), that they

Sung 'the *Te Deum* in prose after a Cathedral Church way, in divers Parochial Churches, where the People have no skill in such music.'—CARDWELL'S Conf. p. 273.

Saying, therefore, has been in modern times generally preferred to *singing*.

152.—No '*Amen*' must be admitted at the close of the *Te Deum*, as was the custom formerly; nor should the *Gloria Patri* be *said or sung*; because the *Te Deum* itself is an amplification of this Doxology.

153.—The *posture* to be assumed by Minister and People in saying or singing this Hymn, is that of *standing*, which has been the practice from time

immemorial. Opportunity, therefore, should be given to the Congregation to rise from their seats before the Minister begins.

DR. BENNET (*ob.* 1708.) remarks:—"Though we generally *stand* 'when we say this Hymn....yet 'tis manifest from the whole form, that 'tis addressed to God.... But 'tis to be lamented, that many persons are exceedingly careless in the use of it. They repeat it with as little consideration and zeal, as if they did not regard what they said, or to whom the words are directed. Would to God, they would seriously reflect upon, and thoroughly amend, this grievous fault. 'Tis impossible for us to utter anything which is more truly pious and heavenly than this Hymn, the expressions of which are wonderfully sublime and affectionate. And shall we be cold and negligent in the doing of it? Shall not our souls be warm'd with suitable passions? For shame, let us remember, that the use of this Hymn requires the utmost fervor of spirit; and consequently (tho' the smaller portions thereof are alternately pronounc'd and we join vocally in each other portion only; yet) let us lift up our souls to Heaven, and fix them stedfastly upon the Divine Majesty. Let us mentally speak even those parts which we do not pronounce with our mouths, and make the whole Hymn one continu'd act of the most ardent and intense devotion. And that their Congregations may be the better able to do so, let me intreat my Brethren of the Clergy not to begin this Hymn too hastily. After they have said, (according to the Rubric) *Here ends the first Lesson*, let 'em make a small *pause*, that the People may have time to rise from their seats, and compose themselves for the use of this solemn Hymn; that they may not be hurry'd and disorder'd, but leisurely attend the Minister's beginning it, and be ready themselves to begin it together with him.' (p. 44).—*Paraphrase on the Book of Common Prayer.*

The REV. J. JEBB observes:—"The method of singing the *Te Deum* was, from very ancient times, different from that of the Psalms. The music to which it was anciently set has been long of use in the Western Church.....The music cannot be strictly called a Chant: it is rather a succession of Chants. The melody of the Hymn is essentially the same throughout the first part, to the end of the verse, "*Also the Holy Ghost: the Comforter*:" but it is more or less varied according to the length of the several verses. After this the air changes, and the new strain is continued, with similar variations, to the end of the verse, "*We believe that Thou shalt come: to be our Judge*." The remaining part is more varied in its construction. This irregular Chant was the germ of those arrangements of the Canticles, peculiar to the Church of England, technically called "*Services*," consisting of a series of varied airs, partly verse and partly chorus, to which the Canticles in all regular Choirs are sung (p. 334.).....The fact is, that the singing the *Te Deum* and other Canticles to Psalm Chants, was never the custom in full Choirs, since the Reformation. All the Church musicians, whose harmonized compositions remain to us, from the time of Edward VI. to the present day, have set the Canticles Anthem-wise to services: and such has been both the

'recorded and traditional practice. It will ever be found that 'in those places where the other practice prevails, either the Choir 'is small, or else some of the essential parts of the Choral Service 'are omitted: it is always a sign of inefficiency or degeneracy. It 'is true that Chants for the other Canticles (not for the *Te Deum*) 'are found in Warbeck.....It is also true that Chants for the '*Te Deum* are found in the works of Playford and Son (p. 386.) 'In all the old Services, indeed in most down to the time of the 'Restoration, the *Te Deum* was uniformly intoned by the Priest, on 'the words, "*We praise Thee, O God.*" This ought to be uniformly 'the case, and the intonation ought never to be assigned to '*Laymen*.....It remains to observe, upon the singing of that Hymn 'to a Chant. When the imperfection of a Choir renders this 'necessary there should be a strict observance of the pointing of the 'Prayer Book, which divides each verse by the same pause, (the 'colon) that is appointed for the Psalms. The same observation 'applies to all the other Canticles. This intimation of the Church 'is frequently transgressed, by running two verses of the *Te Deum* 'into one, and dividing one verse of the *Jubilate* into two.' (p. 348.).—*Choral Service*.

The Rev. W. MASKELL writes:—'This Hymn has always been '*sung* at Matins during the greatest part of the year by the Catholic 'Church. The practice anciently was, if in Choir, for the Priest to 'begin the first verse, and it was then continued *alternately* by the 'rest, usually *standing*. At the first verse, the heads were 'uncovered unto "*Sanctus, Sanctus, Sanctus,*" at "*non horuisti* "*virginis uterum,*" all made a profound inclination. From "*Te ergo* "*quasumus*" to the end, all knelt.'—*Monumenta Rit.* Vol. ii. p. 13.

The Rev. M. PLUMMER says:—'The *Te Deum* is of the nature of 'a Creed or Hymn of praise, and is *sung* to music similar to that 'which is used for the Nicene Creed, and Gloria in Excelsis, 'whereas all the other Hymns in the First Book of King Edward 'are set to Gregorian chants. The *Te Deum* is ordered in the '*Salisbury Breviary* to be sung every Sunday at Matins.' (p. 76).—*Observations on Book of Com. Prayer*.

THE USE OF THE *Te Deum* DISCRETIONARY.

154.—The Rubric, as we have observed, lodges in the Officiating Minister a discretionary power with regard to the choice of the Canticle to be *said* or *sung* after each Lesson. After the *First Lesson*, preference is usually given to the *Te Deum*; but on 'Septuagesima Sunday,' and on the '19th Sunday after Trinity,' when *Genesis* i, and *Daniel* iii, are respectively read, the *Benedicite* is more frequently employed; from its particular application, in the former instance to the creation; and in the latter, to the

circumstances of the three holy men, Ananias, Azarias, and Misael, (Shadrach, Meshach, and Abednego. *Dan.* i. 7), mentioned in that Lesson.

155.—In the ancient Prymer, the *Te Deum* was suspended during Lent in accordance with this rule,—“¶. *Betwene Septuagesima and Easter thys “Psalmes (Miserere Ps. l.) folowynges, is sayde in “stede of Te Deum.”* (A. D. 1538.). And in the old Sarum Breviary the *Te Deum* was omitted from the Matin Service during Advent, Lent, and some few other days. This usage originated the Rubric of the *First Liturgy* of Edward VI. (A. D. 1549), which excluded the *Te Deum*, from the Morning Prayer during the season of *Lent*. This Rubric was thus worded :—

‘*After the first Lesson shall follow Te Deum laudamus, in English, “daily throughout the year, except in Lent, all the which time, “in the place of Te Deum shall be used Benedicite omnia oper a “Domini Domino in English, as followeth.”* (1549).—(KEELING 15.)

Although this Rubric was rejected from the *Second Liturgy* of Edward VI. (of 1552), and all the subsequent Liturgies; still, there are some Clergymen in the present day, who, under the sanction of the discretionary power given them by the Rubric now in force, prefer the earlier practice, and confine themselves to the *Benedicite* during the penitential seasons of *Advent*, and *Lent*. But even here, a question will arise, as to what is to be done on the *Sundays* in these seasons? since *all Sundays* are held in the Church of England to be *Festivals*. Custom seems very generally to sanction in this point the employment of the *Te Deum* on the *Sundays*, and the *Benedicite* on the *Week-Days**.

A few opinions on this matter may be serviceable.

* We may here quote the following:—‘*Canticum trium “puerorum est Festivius, et ideo in omnibus Festis dicitur.” Gemma Animæ* l. ii. 53.

BF. SPARROW writes:—‘There can be nothing more fitting for us, than having heard the Lessons and the goodness of God therein preach’d unto us, to break out into a Song of praise and thanksgiving: and the Church hath appointed two to be used, either of them after each Lesson; but not so indifferently, but that the former practice of exemplary Churches and reason may guide us in the choice. For the *Te Deum*, *Benedictus*, *Magnificat*, and *Nunc Dimittis*, being the most expressive jubilations and rejoicings for the redemption of the world, may be said more often than the rest, especially on *Sundays* and other festivals of our Lord; excepting in Lent and Advent, which being times of humiliation, and meditations on Christ as in expectation, or on His sufferings, are not so fitly enlarged with these Songs of highest festivity, (the custom being for the same reason in many Churches, in *Lent*, to hide and conceal all the glory of their Altars, covering them with black to comply with the season) and therefore in these times may be rather used the following Psalms than the foregoing Canticles; as at other times also, when the contents of the Lesson shall give occasion; as when it speaks of the enlargement of the Church by bringing in the Gentiles into the fold of it; for diverse passages of those three Psalms import that sense. And for the Canticle *Benedicite*, O all ye Works of the Lord; it may be used, not only in the aforesaid times of humiliation, but when the Lessons either are out of *Daniel*, or set before us the wonderful handy-work of God in any of the creatures, or the use He makes of them, either ordinary or miraculous, for the good of the Church. Then it will be very seasonable to return this Song. “O all ye Works of the Lord &c.” (p. 86).—*Rationale*.

SHEPHERD observes:—‘Where the First Lesson treats of the creation, or any extraordinary exercise of God’s power or providence, *Benedicite* might with propriety and advantage be adopted in the place of *Te Deum*.’ (p. 201).—*Eluc. of Book of Com. Prayer*. Vol. I.

A Writer in the *British Magazine* thus remarks on the Omission of the *Te Deum* in penitential Seasons:—‘So far as the ritual of Rome may be adduced in evidence, (and surely it is an authority adequate, to say the least, to the solution of questions like these,) it is in favour of using the *Te Deum* on all festivals, as well in Advent and Lent as at other times. The Sundays, however, in these seasons, it appears most catholic to consider as partaking, in a measure, of the general character of the period; and, in strictest propriety, therefore, or rather under a full development of the Church system, the *Te Deum* would not be used on Sundays. Still, under existing circumstances, the rule which holds good where there are many more festal commemorations than with us, does not seem altogether the rule for us with the more limited number. Perhaps as it is, the catholic rule, in this instance, would be most properly qualified by the circumstances of our own particular Church, were the *Te Deum* used on the Sundays (at least in Advent), as well as the other festivals, and omitted on the blank days; or were it omitted on Wednesdays and Fridays, or Fridays and Saturdays alone. Whether the *Te Deum* should be used on the Sundays from Septuagesima to Palm Sunday

'inclusive, may be a question which is quite one of discretion. However, there is, at all events, in the English branch of the Church, a peculiar reason for reading the *Benedicite* on Septuagesima Sunday, independently of the catholic rule—I mean, the first Proper Lesson.'—*Brit. Mag.* February 1841. p. 209.

Te Deum, a Separate Service.

156.—On occasions of especial rejoicing the *Te Deum* is sometimes employed as a separate Service; and sometimes made an addition to the Service appointed for such jubilant day, when not occurring in the course of the Service prescribed. At the Coronations of our Sovereigns it concludes the Office used on those occasions, and has then all the accessories which vocal and instrumental music are capable of supplying. The *Te Deum* is likewise elaborately sung at the installation of the Chancellor of the University of Cambridge; as well as at the installation of the Master of Trinity College in the same University. All these instances, of course, are rarely witnessed, and give no permission to the Clergyman to adopt at his pleasure any such Service in his own Church.

The Rev. J. JENN speaks of the *Te Deum* being 'used with a Procession, or Litany, at a Thanksgiving at St Paul's for the victory at Mussulburgh, in 1547. At the Installation of Ridley, as Bishop of London, in 1550, the *Te Deum* was sung after the ceremony. At the Coronations of our Sovereigns it still concludes the Service.....A longer and more ornate composition than those ordinarily used, with symphonies, solos, &c. and adapted for a numerous band, is employed on these occasions: analogous to the style of the *Te Deum* used abroad, as that of Grann.....At this Service the fullest Choral Service, accompanied by an Orchestra, is used. Of late years, however, instead of taking place in the Morning, it is postponed to the Afternoon, in deference to the lazy habits of modern times; and the *Te Deum*, instead of being sung in the course of the Service, is added at the end. This occasion is the only one at which other instruments besides the organ is employed at the English Cathedral Service. And however justifiable may be their occasional use, the general adoption of such a practice is far from being desirable.' (p. 344).—*Choral Service.*

THE BENEDICITE.

'9. Or this Canticle.'

(Minister and People standing.)

157.—This Hymn, called also '*The Song of the Three Children*,' is derived from that addition to the 3rd Chapter of Daniel, bearing a similar title, to be found among the Apocryphal Books in our Bibles. It is a kind of paraphrase upon the 148th Psalm; and is said to have been sung by Shadrach (*Ananias*), Meshach (*Misael*), and Abed-nego (*Azarias*), when cast into the fiery furnace for not bowing down to the idol of Nebuchadnezzar. (*Dan. iii*). It is of very great antiquity, but by whom written is unknown; it was used in the later worship of the Synagogue, although it was not admitted into the Jewish canon. From the Jews it passed to the Christians, who, according to Ruffinus, A. D. 390. (*Adv. Hieron. l. ii*), introduced it into their Services in the 4th century: at which age also, it was considered by the same Ruffinus, as well as by Cyprian, Chrysostom, and others, as canonical Scripture: later research, however, has rejected it as being uninspired.

158.—In the old Spanish Liturgies, and in the previous Offices of the English Church, the *Benedicite* stood amongst the first Psalms in the Service of Lauds. (*Brev. Sar. fol. 5: Brev. Ebor. fol. 5.*). Benedict, Amalarius, and Athanasius, also speak of its being similarly used in their time. In the Gallican Church this Hymn was appointed to be sung between the Lessons; whence, very probably, it was adopted into the *First Liturgy* of Edward VI. (A. D. 1549), as an *alternative* for the *Te Deum* during *Lent*. The Rubric of that Prayer Book directs:—

'After the first Lesson shall follow *Te Deum* laudamus, in English daily throughout the year, except in *Lent*, all the which time, in the place of *Te Deum* shall be used *Benedicite* omnia opera Domini Domino, in English, as followeth.' (1549)—(KEELING 15.)

In the *Second Liturgy* of Edward VI. (A. D. 1552), the Rubric was altered to admit of the *Benedicite* being used instead of the *Te Deum* not merely in Lent, but at any time, at the pleasure of the Officiating Minister, thus:—

'After the First Lesson shall follow Te Deum laudamus, in English, daily throughout the year.'

'We praise, Thee, O God: we acknowledge Thee to be,' &c.

'Or this Canticle.'

*'O all ye Works of the Lord, bless ye the Lord:' &c. (1552 *ibid*).*

At the *Savoy Conference* in A. D. 1661. the Presbyterian Divines objected to the use of the *Benedicite*; and requested it might be left out. They said:—

'We desire that some Psalm or Scripture Hymn may be appointed instead of that Apocryphal.'—(CARDWELL'S *Conf.* p. 275. 315.)

To which the Bishops replied:—*'This Hymn was cited all the Church over, (Conc. Tolet. can. 13), and therefore should be continued still, as well as Te Deum (Ruffin. Apol. cont. Hieron.) or Veni Creator, which they do not object against as Apocryphal.'* (*ibid.* 352.)

And the only important change that was made in this matter at that period, when the last Revision took place (1662), was introducing into the Rubric *"shall be said or sung:"* (see *supra*).

In the *'Alterations'* proposed by the Royal Commissioners in 1689, the *Benedicite*, and its Rubric, are struck out, and the following substituted—*"Or Psalm 148."*—which Psalm is added in full. (*Copy, printed by order of House of Commons, June 2nd, 1854.*)* These suggestions, however, were never entertained.

* In the SCOTCH LITURGY, in the place of the *Benedicite* will be found the 28th Psalm. (KEELING 18).

In the AMERICAN LITURGY, the *Benedicite* occurs as in our Prayer Books, except that the last verse, "O Ananias, Azarias" &c. is omitted.

We may remark, that the *Benedicite*, and the *Te Deum*, are the only Hymns introduced into the Book of Common Prayer not taken from the canonical Scriptures: we will also add, that our text of this Hymn omits the two last verses of the original, substituting in their place the ordinary *Gloria Patri*.†

159.—At the present day, the '*Benedicite*' is generally used *instead of* the '*Te Deum*' on *Septuagesima Sunday*, because *Genesis* i. is then read; and on the *19th Sunday after Trinity*, because *Daniel* iii, which speaks of the three Jewish youths, is the Scripture appointed for the First Lesson. (see *supra*. par. 154.).

160.—In some few Churches the *Benedicite* is preferred during *Lent*, in accordance with the old Rubric of the *First Liturgy* of Edw. VI. (A. D. 1549); while others use it in *Advent* as well as *Lent*, out of deference to the ancient usage. (see *par.* 155.) The general practice, however, is that noticed in the preceding paragraph. (*par.* 159.) On *Trinity Sunday*, *Genesis* i. is also prescribed as the First Lesson; but as this day commemorates the Holy Trinity, the *Te Deum* is almost universally adopted.

161. With regard to *posture*; of course, that which is necessary for the *Te Deum*, is required for the *Benedicite*.

L'ESTRANGE writes with regard to the *Benedicite*:—"This is 'called the Hymn of the Three Children; the first mention I find of 'it in antiquity is in the fourth Council of Toledo Anno 684. which 'saith, "*Ecclesia Catholica per totum Orbem diffusa celebrat*," "the

† These two verses were:—"Bless we the Fadir and the sone 'with the hooli goost: praise we and ouerhize we him with outen 'ende."

'Blessid art thou lord in the firmament of heuene: thou art 'to be preisid and glorious and ouerhized for euermore. Amen.'—(see *Primer* of A. D. 1545; and of A. D. 1547.)

The *Amen* is not found in the *Hours*, and earlier *Prymers*. *Amalarius* knew it not in his time. (l. iv. c. 10.)

"Catholick Church spread over all the Earth doth sing it," and that "*justa antiquam consuetudinem*," "agreeable to the ancient custom." (p. 79).—*Alliance of Divine Offices*.

DR. NICHOLLS remarks:—"This was an ancient Hymn in the Jewish Church, and adapted into the Christian Worship in publick devotion, from the most early times. Indeed our Church doth not accept it for canonical Scripture, because it is not to be found in the Hebrew, nor was allowed in the Jewish canon, as was observed long ago by *St Jerom*, in his preface before his comment, on the Book of *Daniel*. Which criticism, his adversary *Ruffinus* bears hard upon him for, saying, That instead of observing the Apostle's advice, to beware of the concision, he writes after their copy. "How," says he, "shall the Church all the world over, as well those that are in the body, as those who are gone to Christ, those holy Confessors, and holy Martyrs, and whosoever have sung the hymn of the Three Children in the Church of God; have all these, *falsa cecinerunt*, sung a supposititious piece of Scripture?" (*Ruff. Invect. in Hier*). From which words two things are plain, first, that *Ruffinus*, and the generality of the Christians in his time, took this Hymn to be a portion of Holy Writ: and secondly, that it was used as an Hymn in the Church long before *Ruffinus's* time, which was A. D. 890. But before him, *St Cyprian* quotes this Hymn of the Three Children, calling the Scripture which contains it, divine. (*Cypr. de Or. Dom.*) The same is cited by *St Chrysostom*, (*Hom. 4. ad Pop.*) *Theodoret* explains it in his commentary on the Book of *Daniel*: and so does *St Jerom* himself, for all his objections against it. But tho' it be not Canonical Scripture, nor an inspired composition; however it is a pious form of Praise, very ancient, and fit to excite devotion in all good Christians. It seems to be a paraphrastical exposition of the 148th Psalm. As to the objection made by some, that in using this Hymn we pray to Angels and Heavens, Ice and Snow, &c. This is so weak, that any can answer who look but into their Bibles, where such apostrophes frequently occur, and David may be as well accused of idolatry, and angel worship, as we may be for using this Hymn."—*Book of Com. Prayer* in loco.

DEAN COMBER remarks:—"The song of the Three Children is sometimes used instead of the "*Te Deum*," after the First Lesson: which, though it be not Canonical Scripture, is an exact paraphrase of the 148th Psalm, being an elegant summons to all God's works to praise Him, intimating that they all set forth His glory, and inviting us who have the benefit of them, to praise and magnify His name with them. It begins with the whole Creation, even "all the works of the Lord," and then particularizes the several parts of it with their inhabitants.".....*Comber* then speaks of its being used.—"When we would glorify God for His works; or when the Lesson treats of the Creation, or any wonderful act, of God's providence."—(quoted in *MANT's Book of Common Prayer* in loco.),

DR. BENNET states:—"It is call'd *The song of the Three Children*, because *Hananiah*, *Mishael*, and *Azariah* (whom the Prince of the eunuchs nam'd *Shadrach*, *Meshach*, and *Abednego*, Dan. i. 7.) are reported in the *apocryphal* additions to the Book of

'*Daniel*, to have sung it in the burning fiery furnace, into which they were cast, by the order of king *Nebuchadnezzar*, for adhering stedfastly to their God, *Dan.* 3. 19. &c. And in which God preserv'd them in a miraculous manner, *v.* 27.' (p. 50).—*Paraphrase on Book of Com. Prayer*, A. D. 1708.

ABP. SECKER remarks:—'Instead of the *Te Deum*, another Canticle, or song of praise, much ancients, and even more anciently inserted into the Offices of the Church, is allowed to be substituted: which from the first word of it in the Latin bears the name of *Benedicite*; and is taken from the Apocryphal part of the Book of Daniel, where it is put into the mouth of those, who are commonly called the Three Children, or young men, whom *Nebuchadnezzar* cast into the fiery furnace (*Dan.* iii. 21.) is now very seldom used, at least in Parochial Churches: but however contains a noble acknowledgment of the glory of God in His works of creation, the memorial of which was the original design of the Sabbath-day; and might be justly preferred to the former, whenever there is particular occasion to return thanks for the blessings of nature. An objection indeed hath been started, that in it we pray to the *angels and spirits of the righteous to bless the Lord*. And it might as well have been objected, that we pray to the *winds and fire, the frosts and snow*, to bless Him. Plainly all this is no more than a figure of speech, though a very sublime one: lending as it were a tongue even to inanimate creatures, and calling both on those which do not, and those which cannot, hear us, to glorify our common Maker; just as is done in the 148th Psalm, of which this Canticle is an evident imitation.'—*Works*. Vol. iii. p. 427.

DR. BISSE observes:—'This and the *Te Deum* are the only Hymns used in our Service, that are of man's composing. Our Church being careful, even beyond all the ancient Churches, in singing to God, to sing in the words of God.'—(quoted in MANT'S *Book of Com. Prayer* in loco.).

WHEATLY speaking of the *Benedicite*, says:—'It is an elegant summons to all God's works to praise Him; intimating that they all set out His glory, and invite us, who have the benefit of them, to join with these *Three Children* (to whom so great and wonderful a deliverance was given) in *praising and magnifying the Lord for ever*. So that when we would glorify God for His works, which is one main end of the Lord's day; or when the Lesson treats of the creation, or sets before us the wonderful works of God in any of His creatures, or the use He makes of them either ordinary or miraculous for the good of the Church; this Hymn may very seasonably be used. Though in the first Common Prayer Book of King Edward VI. *Te Deum* was appointed daily throughout the year, except in Lent, all the which time in the place of *Te Deum*, *Benedicite* was to be used. So that, as I have already observed, they were not originally inserted for choice; but to be used at different parts of the year. But when the second Book came out with double Hymns for the other Lessons; these also were left indifferent at the discretion of the Minister, and the words, "*Or this Canticle*," inserted before the Hymn we are now speaking of.' (p. 142).—*Rat.* Ill. of *Book of Com. Prayer*.

The Rev. P. FREEMAN speaks of the *Benedicite* as being:—‘In the older Offices the Lauds’ Canticle for Sundays. As a Canticle then and an honoured one, it was fitly enough at our first Revision appointed as an alternative for the *Te Deum*, to be used during *Lent*; at which time, and perhaps in *Advent* too, it would seem most fitting still to use it; to the laying aside at those times the exalted tone of jubilant adoration, which belongs to the *Te Deum*. At the same time it is by no means ill-qualified for the function assigned to it, and accordingly was used in the old French and Spanish Communion offices as a responsory to the reading of Scripture. Though wanting the Angelic Hymn, and the grand structure of the *Te Deum*, it is in point of range no way inferior to it.....It is to be regretted that its proper conclusion, “Blessed art Thou, O Lord, in the firmament of Heaven, worthy to be praised, and glorified, and highly exalted for ever,” was laid aside. (p. 355).—*Principles of Divine Service*.

The Rev. J. JABB states:—‘There is nothing, to prevent its use in *Lent*; and this practice seems to be advisable, in order to mark that peculiar season, the observance of which, whether in Church or out of it, the corrupt practice of modern times does not sufficiently discriminate.....In many Churches a very proper custom obtains of using this Hymn whenever the first chapter of Genesis, or the third of Daniel is read. But on *Trinity Sunday* it is obviously more proper to perform the *Te Deum*, both as being suited to a high Festival, and as being specially laudatory of the three Persons of the Godhead.’ (p. 345).—*Choral Service*.

The Rev. F. PROCTER says:—‘In 1552, when a Psalm was added to each Canticle after the Lessons of Morning and Evening Prayer, the Rubrics concerning *Te Deum* and *Benedicite* were altered, as it appears, for uniformity, and these Canticles were to be used at discretion without being limited to particular seasons. They are the only portions of the kind, appointed in the English Service-book, which are not taken out of canonical Scripture. Although *Benedicite* may be thought suitable to the Services, or First Lessons of some particular days, (e.g. *Septuagesima Sunday*, and the *nineteenth Sunday after Trinity*), yet the general practice is always to use the *Te Deum*.’ (p. 205).—*Hist. of Book of Com. Prayer*.

THE SECOND LESSON.

¶. Then shall be read in like manner the SECOND LESSON, taken out of the New Testament.

(The Reader standing, and turning to the People—
The People, sitting to listen.)

162.—At the conclusion of the Canticle selected, the Officiating Minister proceeds to ‘read in like manner’ as he did the *First Lesson*,—i. e. ‘distinctly,

‘with an audible voice, he that readeth so standing and turning himself, as he may best be heard of all such as are present,’—‘*The Second Lesson, taken out of the New Testament;*’ announcing the chapter and Book according to the rule laid down in the previous Rubric. (see *supra*. par. 145). If an *assistant Clergyman*, or *Lay-Reader*, is appointed to this duty, he will go to the Reading-Desk, or *Lectern*, and commence the *Second Lesson* under the same regulations as were imposed for the *First Lesson*; reading with clearness and precision, ‘*distinctly, and with an audible voice.*’

163.—The following suggestions of *Isidore*, Abp. of Seville in the 7th century, touching the manner, and tone of voice, requisite in the *public reading* of the Scriptures, (somewhat augmented by the contributor to the British Magazine whence we have extracted them), may be advantageously introduced in this place:—

‘To read well, he should be well informed, and should carefully study beforehand what he is about to read, that he may himself fully understand it and know where to make the appropriate pauses. He must then attend to his utterance, which should be clear and distinct, and sufficiently elevated to reach every part of the Church; and he should recollect that some in the Congregation may have a slight defect in their hearing. He should also vary his tone according to his subject-matter. If he is reading anything of an affecting nature, he should not read it as he would a dry catalogue. If he is reading a threatening reproof, it should not be in the tone of a supplication. If he is asking a question, it should not be as if he was laying down a proposition. Because, if he do so, his better educated hearers will smile, (I am sorry, for the sake of the Spanish Clergy of that day, to add that *Isidore’s* expression is ‘*irridere solent*,’) and say that he does not understand what he is reading....His voice should be flexible and manly. His manner sedate, avoiding action, consulting the ears and hearts, and not the eyes of his hearers, lest, he should transform them into mere spectators.”—*Brit. Mag.* March 1841. p. 804.

164. It may be remarked, that far higher consideration is usually entertained for the New Testament Lessons than for those taken from the Old; since we find it a common practice, where there are more Clergymen than one officiating, for the *assistant*

Minister to take the *First Lesson*, and the *chief Minister* the *Second Lesson*. In Cathedrals, according to Mr. Jebb. (*Chor. Serv.* p. 347.), 'where Lay-men 'read the First Lesson, the Clergy read the Second: 'and at Winchester, where the Prebendaries read, this 'is assigned to them, and the First Lesson to the 'Minor Canons.'

165. The introduction of a *Second Lesson* into our Services at this place is derived from ancient practice (*Benedict. Reg.* c. 12, 13; *Amalar. de Eccl. Off. l. iv. c. 10.*). After the *Benedicite*, and other Psalms of the Lauds, it was usual, in the old Offices to repeat the '*little Chapter*,' or '*Capitulum*,' as it was called; and which consisted of only a single verse. (*Brev. Sarum.* fol. 5. *Brev. Ebor. et Brev. Heref.* fol. 5.). This was omitted by Cardinal Quignon in his reformed Breviary; while the Compilers of our own Liturgy increased the length of this short Lesson, appointing, at the same time, that it should always be a portion of the New Testament. It was accordingly arranged, that for the MORNING PRAYER the Second Lesson should be taken from the *Gospels* and the *Acts of the Apostles*; and for the EVENING PRAYER the Second Lessons should be taken from the Apostolical *Epistles*. There are a few deviations from this rule, as will be seen in the '*Table of Proper Lessons*:' where also it will be noted, that in three instances chapters from the *Book of Revelation* are appointed. It has been before observed, that from the mysteriousness of the greater portion of the Apocalypse, *three chapters only* are publicly read in our Divine Services (*viz. ch. i; xix. to v. 17; xxii.*); and that with regard to *expurgations*, the last seven verses of *Rom. i.* and certain verses of *1 Cor. vii.* are by very many omitted; while others, as respects the last, will leave out the whole chapter, supplying its place with the one preceding, or following. This may answer where there is no daily Service, but not otherwise. However, in all such matters the Clergy-

man must be guided by circumstances, and should shield himself under the sanction of his Diocesan. (see *supra*. par. 133.)

166.—It must not be forgotten, that *whenever* the name of *Jesus* occurs in Divine Service, and of which the Lessons from Scripture form a part, the Minister and Congregation are to 'bow,' according to the exhortation of St Paul in *Phil. ii. 10.*—"That at the name of *JESUS* every knee should bow;" and in obedience also to the directions of the 18th Canon, founded upon that passage of Holy Writ: thus—

'...When in time of Divine Service the Lord *Jesus* shall be mentioned, *due* and *lowly reverence* shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord *Jesus Christ*, the true eternal Son of God, is the only Saviour of the world in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised...'—CANON 18.

This reverential custom, it is deeply to be regretted, has greatly fallen into disuse, even among the Clergy themselves. It is not, certainly, so much neglected by them in the Creeds; still, any indifference on their part in the other instances where the name of *Jesus* occurs during Divine Service must operate very materially against keeping up the conformity of the people to a practice so well calculated to remind them of their imperishable obligations to the Saviour of the world. We shall have occasion to enlarge on this subject when we arrive at the '*Creed*.'

167.—After the reading of the *Second Lesson*, and after its *conclusion* has been duly announced, if the Reader has been a Clerical, or Lay, Assistant, he retires to his usual place. The Officiating Minister will then address himself to those digressions in the Service which have been imposed at this point by the *Canons, Rubrics, Statute law, or custom.*

Occasional Duties, and Public Notices.

168.—There are some differences of opinion existing with regard to the *legal necessity* of interrupting the order of MORNING PRAYER here for the performance of certain extraneous duties, and the publication of Notices: we must, however, be guided by law and custom in these matters, which may be thus enumerated:—

- i. *Publication of Banns of Marriage.*
- ii. *Solemnization of Matrimony.*
- iii. *Baptisms.*
- iv. *Churching of Women.*
- v. *Announcing Holy-Days, Fasting-Days, or Special Sermons.*

The first four questions require that proper notice shall have been given to the Minister previous to the commencement of Divine Service. It is, however, only the subject of the *Publication of Banns*, which will call for any lengthened comment, as the remaining questions are seldom introduced at the conclusion of the Second Lesson of *Morning Prayer*: still, we shall advert to them in their order,

I. THE PUBLICATION OF BANNS OF MARRIAGE.

169.—This important matter involves many considerations; some, mere questions of opinion; others, of law; others, of usage. Our remarks will be strictly confined to the *publishing of Banns* without entering upon the wide field of the Marriage laws, the elucidation of which, in so far as they affect the Officiating Clergy, we shall reserve till we arrive at the Office for the '*Solemnization of Matrimony*.'

The chief particulars to be discussed now, and concerning which there prevails, indeed, very much ignorance, are:—

- (a) *The Time of Publishing the Banns.*
- (b) *Seven days Notice may be Required.*
- (c) *The Form and Manner of Publication.*
- (d) *When Resident in divers Parishes.*
- (e) *Forbidding the Banns.*
- (f) *False Names, and undue Publication.*
- (g) *Republication of Banns.*

Taking these subjects in due course, we begin with that much controverted subject

(a). *The Time of Publishing the Banns.*

170.—It is the universal practice of the present day, for the Officiating Minister, at the conclusion of the *Second Lesson* in the Morning Service, to publish all *Banns of Marriage* that have respect to one or other of his Parishioners, who may have given the necessary instructions, and have paid before-hand, where such is the usage, the customary *fees*.*

171.—Whether this *publishing of Banns*, after the Second Lesson of the *Morning Service* is a requirement of the *Rubric*, and *Statute law*, or a usage derived only from a misinterpretation of the Act of Parliament, and an unauthorized change in the Rubrical direction, is so vexed a question, that it will be necessary to a right understanding of the subject to treat it somewhat in detail, yet as briefly as possible.

* The usual *Fee* in country Parishes is 5s. for the Minister, and 2s. 6d. for the Parish-Clerk. In some places the *Fees* are not paid till the time of Marriage; while in others, there are no Fees, from the fact of their having been commuted for a grant of land under some Inclosure Act, or discharged years past by a composition with the Incumbent. These *Fees* are in most places considered as the, '*accustomed duty to the Priest and Clerk*,' mentioned in the Rubric of the Marriage Service, and ought not, therefore, strictly speaking, to be demanded *before* the publication of the Banns. Wherefore, when occasion happens that the Banns have to be *re-published*, there is a doubt whether a *second payment* of the Fees can be enforced. These points depend upon the custom of the place. The subject of *Fees*, however, will be discussed eventually; in the mean time, we may observe, that the guiding principle in this matter recognized by law is '*prescription*.'

172.—The *Rubrics* of all our Liturgies previous to the *last Revision*, in 1662, bearing upon the *publication of Banns*, stand at the beginning of the Marriage Office, and *there only*; and they prescribe no particular place in the Divine Services where '*the publication*' is to be introduced: they merely enjoin that it shall '*be done in time of Service.*' They run in these words:—

(a) '*First, the Banns must be asked three several Sundays or Holy-Days, in the time of Service* ('in the Service-time,' 1549) '*the people being present, after the accustomed manner.*' (1549. 1552. 1559. 1604.)

(b) '*And if the Persons that are to be* ('would be,' 1549; 'should be,' 1604) '*married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns, being thrice asked, from the Curate of the other Parish.*' (1549, 1552, 1559, 1604, 1662).—KEELING. 292, 293.

A similar injunction to the first of these Rubrics (a) occurs in the *Canons* of 1603, which are still binding on the Clergy of the Church of England; where it is laid down:—

'No Minister, upon pain of suspension *per triennium ipso facto*, shall celebrate Matrimony between any persons, without a faculty or licence granted by some of the persons in these our Constitutions expressed, except the *Banns of Matrimony* have been first published *three several Sundays or Holy-days*, in the time of Divine Service, in the Parish Churches and Chapels where the said parties dwell, according to the Book of Common Prayer. Neither shall any Minister, upon the like pain, under any pretence whatsoever, join any persons so licensed in Marriage at any unseasonable times, but only between the hours of 8 and 12 in the forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise *in time of Divine Service.*'—CANON 62.

Again:—'No faculty or licence shall be henceforth granted for Solemnization of Matrimony betwixt any parties, without thrice open publication of the *Banns, according to the Book of Common Prayer*; by any person exercising any ecclesiastical jurisdiction or claiming any privileges in the right of their Churches; but the same shall be granted only by'.....&c.—CANON 161.

In the *last Book of Common Prayer*, the *Revision* of 1662, the one by which the Clergy of the Church of England are now bound, not only do these two Rubrics above cited also occur before the Marriage Service; but the first of them (a) was then amended, so as to define the locality *where* in Divine Service the *publication of Banns* should be made; while a *third* Rubric was also introduced at the place appointed, viz. *in the Communion Office, before the Offertory Sentences*, to prompt the Officiating Minister then to proceed to the publication, as well of *Banns*, as of other extraneous matters.

The *second* (b) of the above Rubrics received no alteration. We will here annex these *three Rubrics* as they stand in the Book of Common Prayer of 1662, now in force:—

(a) Heading the MARRIAGE SERVICE—¶. '*First the Banns of all that are to be married together must be published in the Church three several Sundays, or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner;*'—'I publish the Banns of Marriage between,' &c. (1662.)

(b) ¶. '*And if the Persons that are to be married dwell*' &c.(the same as in the previous Liturgies; see (b) *supra*)—(1662).

(c) After the NICENE CREED—¶. '*Then the Curate shall declare unto the People what Holy-days, or Fasting-days, &c..... And then also (if occasion be) shall notice be given of the Communion; the Banns of Matrimony published, and Briefs, Citations, and Excommunications read, &c.....*' (1662).

In these three Rubrics, and the 62nd Canon (of 1603), it will be seen, that *Banns of Marriage* are permitted to be published on *Holy-days* as well as Sundays; and during the *Ante-Communion Office* only; so that in those remote country Churches, where the paucity of Clergymen did not admit of Morning Prayer and its attendant Communion Service being provided, no opportunity was presented of publishing *Banns of Marriage*: besides which, the publishing on *Holy-days* was found to offer undue facilities for the accomplishing of *clandestine Marriages*. To meet this difficulty, as well as the deficiency of the Rubrics, and of Canon 62, an Act was passed in the reign of George II. A. D. 1753, entitled "An Act for the better preventing of *Clandestine Marriages*," and known as Lord Hardwicke's Act. This Statute prohibited *Banns* being published on *Holy-days*; and provided also, that where there was no *Morning Service*, the Banns might be published immediately after the *Second Lesson of the Evening Service*: thus—

'All *Banns of Matrimony* shall be published in an audible manner in the Parish Church, or in some public Chapel, in which &c.....according to the form of words prescribed by the Rubric prefixed to the Office of Matrimony in the Book of Common Prayer, upon *three Sundays* preceding the solemnization of Marriage, during the time of *Morning Service*, or of *Evening Service*, (if there be no Morning Service in such Church or Chapel upon any of those Sundays) immediately after the *Second Lesson*; and whensoever it shall happen that the persons to be married shall dwell in divers Parishes &c.; and that all other the rules prescribed by the said Rubric concerning the Publication of *Banns*, and the solemnization of Matrimony, and not hereby altered, shall be duly observed: and that in all cases where Banns shall have been published.' &c.—26 Geo. II. c. 33. s. 1. (Repealed by 52 Geo. III. c. 146; 3 Geo. IV. c. 75; 4 Geo. IV. c. 76.)

This Statute, 26 Geo. II., not sufficiently answering the purpose for which it was enacted, certain of its clauses were from time to time amended, till at length all that remained was *repealed* by the preamble of 4 Geo. IV. c. 76. (A. D. 1828); which, however, re-enacted the portions of 26 Geo. II. that had reference to the publication of Banns. The Act, 4 Geo. IV. c. 76. is the general Marriage Act now in force; and the clauses affecting the publishing of Banns in this last Statute are the same as those in 26 Geo. II. cited above; except, that in the latter part of the parenthetical sentence in *sect. 1*, instead of "*upon any of those Sundays*," we have, "*upon the Sunday upon which such Banns shall be published*." There is also a slight alteration regarding Chapels, and Extra-parochial places, but in no way affecting the *rubrical* question: thus—

"All *Banns of Matrimony* shall be published in an audible manner in the Parish Church, or in some public Chapel in which Banns of Matrimony may now or hereafter be lawfully published, of or belonging to the Parish or Chapelry wherein the persons to be married dwell, according to the form of words *prescribed by the Rubric prefixed to the Office of Matrimony in the Book of Common Prayer*, upon *three Sundays* preceding the solemnization of the Marriage, during the time of MORNING SERVICE, or of EVENING SERVICE, (if there be no Morning Service in such Church or Chapel upon the Sunday upon which such Banns shall be so published) *immediately after the Second Lesson*: and when the persons to be married dwell in divers Parishes or Chapelries, the Banns are in like manner to be published in the Church or Chapel belonging to the Parish or Chapelry wherein each of them dwell: and all other the rules prescribed by the Rubric, concerning the publication of Banns, and the Solemnization of Matrimony, and not altered by this Act, are to be duly observed: and in all cases where Banns have been published, the Marriage is to be solemnized in one of the Parish Churches or Chapels where such Banns have been published, and in no other place.'—4 Geo. IV. c. 76. s. 2.

And by the Act, 6 & 7 Will. IV. c. 85., which dispenses with all religious ceremony when desired by legalizing Marriages by Laymen under a Registrar's certificate, &c., it is still declared, that:—"Notwithstanding any thing in this Act contained, *all the rules prescribed by the Rubric concerning the solemnizing of Marriages shall continue to be duly observed by every Person in Holy Orders of the Church of England, who shall solemnize any Marriage in England.*"—Section 1.

* It will be perceived on comparing this clause with the one in the preceding statutes 26 Geo. II. c. 88, and 4 Geo. IV. 76., that the words, "*the publication of Banns, and,*" are omitted after the word "*concerning*."

In consequence of the enactments of these later Marriage Acts interfering with the directions of the *Rubrics*, (although upon consideration not exactly militating against them) the Printers of the Prayer Book, *suo motu*, or at the instance of some unqualified authority, altered the *Rubrics*, so as to accord with the language of the Statute: thus—

(a) Heading the MARRIAGE SERVICE:—¶. '*First, the Banns of all that are to be married together must be published in the Church three several Sundays during the time of MORNING SERVICE, or of EVENING SERVICE, (if there be no Morning Service,) immediately after the Second Lesson; the Curate saying after the accustomed manner,—I publish the Banns of Marriage between.*' &c.

(b) ¶. '*And if the Persons that are to be married dwell,*' &c. (the same as before. See (b) *supra*).

(c) After the NICENE CREED:—In this Rubric these words following are omitted, viz:—"the *Banns of Matrimony published.*" (See (c) *supra*).

173.—Such is the history of these changes in the *law* and *Rubric*; and since they have received the tacit sanction of long and general usage, they are acknowledged as the regulations that should guide the Clergy in this matter at the present day; still, many think that stricter conformity with the *Rubric*, Canon, and Statute Law, is possible, by *publishing the Banns of Marriage* in the MORNING SERVICE 'before the Sentences for the Offertory,' as prescribed by the *Rubric* at the beginning of the Marriage Service, or immediately after the Nicene Creed, and before the Sermon, as directed in the *Rubric* in the Communion Office; and where no Morning Service occurs, then *after the Second Lesson of the EVENING SERVICE*, as the statute law directs. Further, when the Communion Office is employed alone, so as not to form an integral part of what is usually understood by the '*Morning Service,*' the Banns should then be published in the EVENING SERVICE; or, it may be, *after the Second Lesson of the MORNING PRAYER*: yet the Banns must not be published *twice* on one Sunday.

This is the state of the question as regards the *time of publishing the Banns of Marriage*. We will

now quote a few important opinions, *legal* as well as *ecclesiastical*, which will strengthen the conclusions we have arrived at.

DR. BURN, while commenting on the clauses of the Marriage Acts, 26 *Geo. II. c. 83*, and 4 *Geo. IV. c. 76*, leaves the *Rubrical* question untouched, and remarks that—‘before the statute (26 *Geo. II.*) Marriages, without publication of Banns or any religious ceremony,—contracts *per verba de presenti*—might be good and valid, though irregular: the parties and the Minister might be liable to punishment, but the *vinculum matrimonii* was not affected. After the passing of the Act, 26. *Geo. II. c. 83*, Marriages were placed on a different footing as to Banns and Licenses.’—BURN’s *Eccl. L. Phil. ed. Vol. II. p. 462c*.

MR. H. W. CRIPPS (*Barrister-at-Law*), after quoting the *Rubric* of the last Revision of the Liturgy (of 1662), and the second section of 4 *Geo. IV. c. 76*, given above, merely adds:—‘These provisions are so plain and simple, that they seem to require no further explanation.’ (p. 677).—*The Law Relating to the Church and the Clergy*, last edition.

MR. A. J. STEPHENS (*Barrister-at-law*), although he does not enter upon the *Rubrical* bearing of this question in his ‘*Practical Treatise of the Laws Relating to the Clergy*,’ yet he discusses the matter among his *Notes* on the above *Rubric* of the Communion Office in the ‘BOOK OF COMMON PRAYER’ edited by him for the Eccl. Hist. Society: thus—‘This *Rubric* requires that the *Banns of Matrimony* should be published on the ending of the Nicene Creed in the Communion Office. The *Rubric* prefixed to the Form of Solemnization of Matrimony also directs that the Banns shall be published “in the time of Divine Service, immediately before the Sentences for the Offertory,”—and the practice which prevailed in England for many years was consonant to this rule, the Banns being always published during the Morning Service, on Sundays, after the Nicene Creed. The Marriage Act, 26. *Geo. II. c. 83*., directs that the Banns should be published “in the form of words prescribed by the *Rubric* prefixed,” &c.—(here follows the clause of the Act already cited)..... ‘And afterwards, in the same section, after giving various directions respecting the publication of the Banns of persons dwelling in extra-parochial places, &c., it is said “and all other the rules prescribed by the said *Rubric*, concerning the publication of Banns, and the solemnization of Matrimony, and not hereby altered, shall be duly observed.” It is evident, therefore, that the statute did not intend to interfere unnecessarily with the directions of the *Rubric*, and it is also evident, by reference to the facts, that the object of the Legislature was to provide for the publication of Banns during Evening Service, in Churches where there happened to be no Morning Service—for this was the only thing which required a remedy, inasmuch as no provision had been made by any *Rubric*, or by any statute, for the publication of Banns at Evening Service, the Communion Office being uniformly part of the Morning Service, or used in the Morning; and, therefore, in Churches where that Service was not used, the Banns could not lawfully be published at all. There was therefore no

'necessity for the statute to interfere with the publication at the 'Morning Service, in the accustomed manner, and at the part prescribed by the Rubric; and it was quite sufficient, for giving full 'effect to the statute, to construe the direction for publishing the 'Banns after the Second Lesson, with reference to the publication 'at the Evening Service alone. Now there can be no doubt that, 'when there are two statutes "*in pari materiâ*" (and the Rubric is 'in fact statute Law, as it is obligatory by the Act of Uniformity), 'the rules of Law require that the two Statutes should be construed 'together, and that they should be *so* construed, as, if possible, to 'give full effect to each, and not to allow either to repeal or annul 'the other in any respect, unless the latter statute is plainly and 'necessarily inconsistent and irreconcilable with the former; in 'which case alone the older is considered to be *pro tanto* repealed 'by the more recent. But instead of acting upon these rules, the 'Clergy have construed the statute of *Geo. II.* as if it annulled the 'Rubrics referred to—for they have chosen to make the words in the 'section, "*after the Second Lesson*," over-ride the whole sentence, so 'as to apply to the Morning Service as well as the Evening. Whereas, 'if they had construed the Act and the Rubrics "*reddendo singula 'singulis*," according to the rules of Law, they should have understood the words, "*during the time of Morning Service*," according 'to the existing directions of the Rubric, and should have continued 'to publish them at that part of the Morning Service which the 'Rubric requires, viz. *after the Nicene Creed*—at least if the Communion Office was used (as it always has been [and which it must 'be on all *Sundays*.]) as a portion of the Morning Service. It may 'be said, that the Communion Office is not strictly part of the 'Morning Service, and therefore that the statute, by directing the 'publication during that Service, introduced a new rule, and so 'superseded the old publication during the Communion Office;— 'but the answer to that is, that the words are not, during *Morning 'Prayer*, or, *in the form of Morning Prayer*, but "*during the time 'of Morning Service*," thereby referring to the whole Service used 'in the Morning, and therefore allowing the publication at any 'period of that Service which the Rubric prescribes—the Morning 'Prayer and the Communion Office together constituting "*The 'Morning Service on Sundays*." If the Morning Prayer was said at 'one time of the day, and the Communion Office at another, the 'question might then arise, whether the statute might not apply, 'and require that the Banns should be published at the Morning 'Prayer immediately after the Second Lesson, but in that case it 'would rather seem that the publication should be made at both 'Services, for the statute clearly does not repeal the Rubric, and 'therefore both the Rubric and the statute must be equally obeyed, 'if they can be; and least of all should the Rubric be disobeyed or 'superseded, unless in the most absolute necessity, inasmuch as it 'has the force of a double Law, the Law of the Church, as well 'as of the State, being confirmed by Convocation, as well as by 'Parliament. The *Printers* of the Prayer Book, however, have 'committed a flagrant breach, or rather a succession of flagrant 'breaches of the Law, for they have not only chosen to put their 'own construction upon the statute, which undoubtedly is a false 'one; but they have, in order to carry out their false construction, 'actually omitted altogether that portion of the Rubric after the

' Nicene Creed which directs the publication of the *Banns*, and also substituted a new Rubric of their own at the commencement of the Marriage Service, although the statute says nothing which in the remotest degree authorizes any alteration of the Rubric, but rather guards against any unnecessary deviation from it: and the only deviation that it does make is limiting the publication of Banns to Sundays, instead of Sundays or Holy-days. Even if the statute were inconsistent and irreconcilable with the Rubric, which it clearly is not, there could be no pretence for altering the Prayer Book—the Printers were bound to print it in the form required by the Act of Uniformity; and it was then for those who had to act upon it to reconcile it with the statute, as they might have done. It remains only to notice an apparent inconsistency between the Rubric in the Communion Office, and that at the commencement of the Marriage Service—that the former directs the publication of Banns *after the Nicene Creed*, and then prescribes that *the Sermon shall follow* before the Sentences for the Offertory; whereas the latter directs the publication *immediately before* the Sentences for the Offertory. But this, it is obvious, cannot affect the question, inasmuch as each prescribes publication after the Nicene Creed, and substantially in the same part of the Service;—and the only question can be as to the publication preceding or following the Sermon, and probably, although either mode may be considered unobjectionable, the Rubric at the Marriage Service should be understood to refer to that part *before the Sentences for the Offertory* which the Rubric for the Communion enjoined, where the other public notices are directed to be given. But this cannot possibly affect the question upon the statute—still less justify the alteration of the practice—and least of all, be any excuse for printing the Rubrics otherwise than the Act of Uniformity allows.' (p. 1151)—*Book of Common Prayer*.
E. H. S. in loco.

We will now annex a few *ecclesiastical* opinions:—

BP. HORSLEY writes:—' The direction of the Rubric has been altered by the Marriage Act, which directs that Banns of Marriage shall be published *immediately after the Second Lesson*; and it seems to me very doubtful, whether a publication *after the Nicene Creed* be, as the Law now stands, any publication at all; and whether a Marriage had under such irregular publication be a good and valid Marriage. How those questions might be determined in a Court of Law, if in any case they were to be brought under the consideration of a Court, I will not take upon me to say; but upon the supposition that the determination were to be the most favourable, that the Marriage were allowed to stand good, and the Clergyman were not to incur the penalties of an illegal solemnization of Marriage, you are not to imagine that the practice, which I have reason to fear has become too frequent, may be persisted in with impunity, the Act having provided no specific penalties for this offence, if the great penalties of the 8th section of the Act attach not upon it..... But if an Act of Parliament creates an offence without assigning the particular punishment that shall follow it, the punishment in that case is uncertain and indefinite; for the violation of an Act of Parliament, by doing what it forbids,

'or not doing what it enjoins, or not doing it in the manner in which it enjoins it to be done,—the violation of an Act of Parliament in any of these ways is an offence at Common Law: it is indictable at Common Law as a misdemeanour; and punishable as a misdemeanour, upon conviction, at the discretion of the judge, if the Act itself has not appointed the punishment. The Clergy in future will be less excusable than hitherto they have been, if they persist in this irregularity in the publication of Banns. The Rubric prefixed to the Marriage Service has been altered in the latest editions of the Common Prayer Book, at least in the latest Oxford edition, and made conformable with the Marriage Act.'—*Charge*. A. D. 1806.

BP. MANT observes:—'The Rubrick (in the *Communion Office*) formerly prescribed this time for publishing the *Banns* of Marriage. But the clause is now omitted, since by the 26th of *Geo. II. c. 33*, 'commonly called the Marriage Act, it is provided,' &c. (here follows the clause of the Act).—*Book of Com. Prayer*. *Communion Office*.

SHEPHERD remarks:—'When there is no Communion, the Sentences before the Offertory are seldom read; and when there is a Communion, the greater part of our Congregations withdraw immediately after the Sermon; and none hear the Sentences read, but they who mean to receive the Communion. To give therefore the greater publicity to the *Banns*, the time of publishing is now appointed to be immediately after the Second Lesson, when it must be presumed that the whole Congregation is assembled' (*p. 339*)......The Statute (26 *Geo. II. c. 33*) explains in detail, and 'supplies the deficiency of the Rubric.' (*p. 340*).—*Educ. of Book of Com. Prayer*. Vol. II.

The Rev. J. JEBB states:—'In the editions of the Prayer Book, before the passing of the Marriage Act in the last century, there was a direction for publishing the Banns of Marriage in this place after the Nicene Creed. In order to comply, as it was supposed, with a clause in that Act, (which, however, admits of another construction,) this notice was omitted, without any lawful sanction of the Convocations. It does not appear what right the King's Printers, or the Universities have to alter the Prayer Book; and in spite of all the respect due to the high authority of Bishop Horsley, who, in one of his charges, prescribes an obedience to the altered Rubric, the Act of Uniformity demonstrates, how, since the last Review, even the power of the Crown is circumscribed in making alterations, which by it are limited to the necessary changes occasioned by the birth and death of any of the Royal Family.....In Ireland, the Prayer Book is still unaltered in this respect, and the *Banns* are always published in this (after the 'Nicene Creed) their proper place.' (*p. 488*).—*Choral Service*.

The Rev. M. PLUMMER says:—'In the first Rubric after the Nicene Creed, the words "*Banns of Matrimony published*" are omitted in all the later editions of the Prayer Book. Who authorized the Queen's Printer, the Delegates of the University Press, at Oxford, and the Syndics of the University Press at Cambridge, to do this? The Church gave them no authority. And if the

'Clandestine Marriage Act be pleaded as a justification, it remains to be proved that an order to read the *Banns of Matrimony* after the Second Lesson at Morning or Evening Prayer virtually repeals a Rubric, ordering them to be read after the Nicene Creed. If the Morning Prayer and Holy Communion form two separate Services, why may not the Banns of Matrimony be read at both? But supposing them to form only one Service, and supposing also the Clandestine Marriage Act intended to repeal this order of the Church, that the Banns of Matrimony should be published after the Nicene Creed; has Parliament a right to alter the Book of Common Prayer without the consent of the Church? To alter the time for publishing the Banns of Matrimony may, indeed, appear a small matter, but if Parliament may alter a small matter, why not a great one? And we must confess we have not such confidence in Parliament (as at present constituted) as to make us willing to give it the power of altering the Services of the Church. But if Parliament have no such authority, as I think all will admit, who have read the declaration prefixed to the Articles, the 87th Article, and the three last Canons of 1604; it follows that the Queen's Printer, the Delegates at Oxford, and the Syndics at Cambridge, ought not to be allowed to act as if it had. If the Convocation were sitting, it would, no doubt, see to this matter; but as this is unfortunately not the case, would it not be advisable to bring the Queen's Printer, the Delegates, and Syndics, before the Ecclesiastical Court, for altering the Prayer Book without authority? Or proceedings might be instituted against the parties in the temporal Courts for a breach of the Act of Uniformity, if that were thought to be a better plan. At all events, something should be done.' (p. 103)...Subsequently, when commenting on the Rubric following the *Nicene Creed*, this author observes:—'From this Rubric it seems probable that the first and second Rubrics after the Nicene Creed have been transposed. In that case the Sermon ought to come immediately after the Creed, and the *Banns of Marriage*, Notices of Communion, of Holy-days, and Fasting-days, Briefs, Citations, and Excommunications, should be read from the Pulpit, between the Sermon and the Offertory.' (p. 127).—*Observations on Book of Com. Prayer*.

The Rev. F. PROCTER, in his remarks on the Rubric after the Nicene Creed, observes:—'This Rubric has been generally supposed to be set aside by the Marriage Acts (26 Geo. II. c. 33, and 4 Geo. IV. c. 76), which say: (here follows the clause of the Act, already quoted). 'The Rubric does not provide for any publication of Banns but during the Communion Office, or that part of it which is directed to be said after the Litany: so that *Banns* could not be asked at all in Churches where there was no Morning Service. This is remedied by the Act, which allows a publication under such circumstances in the Afternoon, and specifies the most public time in that Service in which it must be done. The intention of the Law is satisfied by the usual publication after the Second Lesson in the Morning Service. But if the Morning Prayers were said at an earlier hour, and the Litany and the Communion Office formed the principal or mid-day Service, then surely the Banns must be asked in that Service, and before the Offertory Sentences.' (p. 377. Note).—*History of Book of Com. Prayer*.

The Rev. J. C. ROBERTSON, referring to the Marriage Act states:—
 ‘The alterations were evidently, as a whole, in favour of the Church,
 ‘and they appear to have been framed as well as possible, on a con-
 ‘sideration of existing circumstances. The restriction of *Banns* to
 ‘the Communion Office had not been ordered before 1662, and
 ‘could not, therefore, be spoken of as essential in the Church’s view;
 ‘and it is held by some lawyers that Lord Hardwicke’s Act was in-
 ‘tended to fix the time of publication in the *Evening Service only*,
 ‘and does not affect the Rubric which orders that, when published
 ‘in the Morning, the Banns shall *immediately precede the Offertory*.
 ‘I have been led to mention this subject in connexion with the
 ‘practice of those writers who fill our Newspapers and Magazines
 ‘with dicta on Ritual matters, and by the confidence of their tone
 ‘force grossly erroneous opinions on readers who do not suspect
 ‘their ignorance. The *alteration of the Rubric*, however, is also
 ‘censured by persons of a very different character from these, nor
 ‘am I prepared entirely to justify it. It is, of course, desirable that
 ‘the Prayer Book should not lead us into error as to the actual
 ‘state of the Law; and it is most likely that the Printers did not
 ‘introduce the change without the sanction of some authority to
 ‘which they believed themselves bound to defer; still, it would
 ‘have been better to intimate the alteration of the Law by a *Note*
 ‘*at the end of the Book*, leaving the Rubric untouched. But, great
 ‘as is my respect for some of their number, I cannot agree with
 ‘those who think it well to object to indifferent or beneficial
 ‘changes, because, while the most satisfactory authority is dormant,
 ‘and therefore unable to provide for actual circumstances, these
 ‘changes are introduced by such authority as has the power of
 ‘action:—by the best authority which can be had.’ (p. 305. *Note*).—
How shall we Conform to the Liturgy.

A *Writer* in the *ENGLISH CHURCHMAN* says:—‘There has been
 ‘a good deal of question amongst the Clergy, with respect to the
 ‘proper time of *publishing Banns of Marriage*, on account of a
 ‘supposed contrariety between the directions of the Rubric (1662).
 ‘and the Act of Parliament (4 Geo. IV. c. 76, repealing former Acts),
 ‘in which case, as usual, the Rubric was obliged to give way;
 ‘so much so that the editors of the Prayer Book, published by the
 ‘Society for Promoting Christian Knowledge, had the boldness to
 ‘*alter* one Rubric (that before the Offertory), and *make* another
 ‘(that before the Office for Solemnization of Matrimony), by insert-
 ‘ing an extract from the Act in place of the authorized Rubric.
 ‘Many of your Clerical readers will, I think, be glad to know, if
 ‘they do not know already, that there is (unless I am mistaken)
 ‘actually no variance between the two enactments, and probably
 ‘none was intended; as will be evident from a comparison of them,
 ‘the clause of the Statute being first properly *PUNCTUATED*.
 ‘(1.) The *Prayer Book* (1662) enjoins that—“The Banns of all
 ‘that are to be married must be published in the Church, three
 ‘several Sundays, or Holy-days, in the time of Divine Service,
 ‘*immediately before the Sentences for the Offertory*.” This clearly
 ‘contemplates only *one* time of publication on the same day: viz.
 ‘the *Morning Service*. (2.) The Statute enacts that—“The said
 ‘Banns shall be published upon *three Sundays preceding* the solemn-
 ‘ization of Marriage, during the time of Morning Service,” (i. e.

'immediately before the Sentences for the Offertory, the time already prescribed for the publication, if made during the Morning Service, by the above Rubric, i. e. by the Law of the land);—"or during the time of Evening Service, *if there shall be no Morning Service* (in such Church or Chapel upon the Sunday upon which such Banns shall be published), *immediately after the Second Lesson.*" This, in like manner, contemplates one only time of publication on the same day; a condition essential to the purpose of both Rubric and Statute, which was to put it in every body's power to know when any Banns would be published on any Sunday. The publication *after the Second Lesson* relates exclusively to the case where there is only an Evening Service, the case of a publication during a Morning Service having been already provided for by the Rubric. If this view be wrong, you or some of your readers will correct it: if right, it is clear that there is no time authorized for the publication of Banns during the Morning Service, except "immediately before the Sentences for the Offertory."—*November. 1843.*

(b) *Seven Days Notice may be required.*

174.—Before publishing *Banns of Marriage*, the law permits the Clergyman, if he should think fit, to require *seven days notice* to be given him *in writing*, in order that he may be satisfied as to the *names, place, and time of abode*, of the parties desiring the publication: but he is not forbidden to publish the Banns without this notice; for this is only discretionary: thus—

'No Parson, Vicar, Minister, or Curate shall be obliged to publish the Banns of Matrimony between any persons whatsoever, unless the persons to be married shall, *seven days* at the least before the time required for the first publication of such Banns respectively deliver, or cause to be delivered to such Parson, Vicar, Minister or Curate a *Notice in writing*, dated on the day on which the same shall be so delivered, of their true *Christian names and Surnames*, and of the *house or houses* of their respective abodes within such Parish or Chapelry aforesaid, and of the *time* during which they have dwelt, inhabited or lodged in such house or houses respectively.'—4 Geo. IV. c. 76. s. 7.

175.—If, however, a Clergyman has sufficient knowledge of the parties applying to him, and of their having dwelt *at least seven days* in his Parish before the first publication, so as not to require this Notice; or if he should choose under any circumstance to dispense with the Notice, he must of course suffer the consequences; should it prove that the parties

ought not to have had the Banns published in his Parish. This was laid down in the judgment of Lord Eldon in *Nicholson v. Squire*, where he remarked :—

‘A notion seems to prevail, that everything is correct, if a paper describing the parties between whom *Banns* are to be published, being handed up to the Clergyman in the usual manner during the Service, he publishes them, without more. It is true, that a marriage by banns is good; though neither of the parties was resident in the Parish; but, if a Clergyman, not using due diligence, marries persons neither of whom is resident in the Parish, he is liable at least to Ecclesiastical censure; perhaps to other consequences. It has been uniformly said, especially as to Marriages in *London*, that the Clergyman cannot possibly ascertain where the parties are resident; but that is an objection which a Court, before whom the consideration of it may come, cannot hear. The act of Parliament has given the means of making the inquiry; and if the means provided are not sufficient, it is not a valid excuse to the Clergyman, who has not used those means, that he could not find out where the parties were resident, or either of them. If he has used the means given to him and was misled he is excusable; but he can never excuse himself if no inquiry was made. The habit of taking the description of the parties in this loose way, makes it very excusable in the individual Clergyman; but that is not the notice intended by the act of Parliament, which has a clause expressly requiring that—“No Parson, Vicar, &c. (after quoting the 7th Section of the Statute 4. Geo. IV. he proceeds:) The Clergyman, therefore, has only to repair to the house in which they are represented to have lived, and to inform himself whether the statement is true.” (16 *Ves. Rep.* 260.)

Again, in another case, *Priestly v. Lamb*, Lord Eldon observes :— ‘Such due publication must be interpreted a publication of Banns by persons having, to the best of their power, informed themselves that they publish Banns between persons resident in the Parish.’— (6 *Ves. Rep.* 421.)

176.—The period of residence contemplated by the clause of the Act seems to extend to ‘seven days at least’ before the first publication of the Banns. This is the opinion also of the *Bp. of Exeter*, who in the case of *Voysey v. Martin (Clerk)* 1843, says :—

‘The obvious meaning of this provision is that no parties are to be considered as dwelling in a Parish for the purpose of being married by Banns who have not dwelt therein more than a week before the first publication; for the Notice, which is to be given seven days at least before the publication, ought to state the time during which the parties have previously dwelt within the Parish. True it is, that a Clergyman is not bound to demand such a notice.’—STEPHEN’S *Ecc. Statutes* p. 1992.

The same learned Prelate anticipates the objections that may be raised by the Clergy against too rigid an inquiry, in these words :—

‘It may be said, as I hear it has been said, that the effect of greater strictness of inquiry on the part of the Clergy will be to induce more frequent resort to the Union House and the Registrar’s Office. Be it so; let those who seek to be coupled together with a lie on their mouths, go any whither rather than to the House of God:—let them not claim the Benediction of the Church on their unhallowed unions:—above all, let them not find panders to their crime in the Ministers of Christ, and Stewards of the mysteries of God.’—(*ibid*).

(c) *The Form and Manner of Publication.*

177.—The *Form of words* to be used in publishing the Banns of Marriage is defined in the Rubric at the beginning of the Matrimonial Office, where it is enjoined :—‘*the Curate saying after the accustomed manner,—*

‘I PUBLISH the Banns of Marriage between M of —, and N of —. *If any of you know cause or just impediment, why these two persons* should not be joined together in holy Matrimony ye are to declare it. This is the first (second or third,) time of asking.*’ (1662).—Present Book of Com. Prayer.

This is also enforced by Canon 62, which uses the words, ‘*According to the Book of Common Prayer;*’ and by the Statute 4. Geo. IV. c. 76, which enacts, that the *Banns* shall be published—

‘According to the *form of words* prescribed by the Rubric prefixed to the Office of Matrimony in the Book of Common Prayer.’.....Sect. 2.

178.—Should the Officiating Minister be distrustful of his memory in proclaiming the exact words, he may paste the prescribed *formulary* on a card, and attach this to the ‘*marker*’ of the Banns’ Book. It is

* Where the Banns of *two*, or *more*, *couples* are published at the same time, the word ‘*respectively*’ is commonly introduced after ‘*persons*’; in these instances also many Clergymen omit the word ‘*two*.’ Such changes, however, are not absolutely necessary.

essential that the publication of Banns of Marriage be not made from *loose papers*: the Churchwardens are required by the *sixth section* of the Statute to provide a *Register Book for Banns* duly ruled, &c, and *from this Book only* the Clergyman is to publish the Banns: thus—

‘The Churchwardens and Chapelwardens of Churches and Chapels wherein Marriages are solemnized, shall provide a proper Book of substantial paper, marked and ruled respectively in the manner directed for the Register Book of Marriages; and the Banns shall be published *from the said Register Book of Banns* by the Officiating Minister, and *not from loose papers*, and after publication shall be signed by the Officiating Minister or by some person under his direction.’—4 Geo. IV. c. 76. s. 6.

179.—The *Banns’ Book*, therefore, should be ready on the Reading Desk, or be handed to the Minister at the proper time by the Parish-Clerk. And after the publication, the Officiating Minister must be careful to put his *signature* by way of attestation, or depute some one, which the law allows, to write his name against the publication he has that day made. (See *sec. 6. supra.*)

(d) *When Resident in Divers Parishes.*

180.—Where the parties reside in *different Parishes*, the *Rubric*, as well as the *Statute law*, requires that the Banns shall be published in *both Parishes*.

The *Rubric* in the Matrimonial Office, after prescribing the Form of words, directs:—

¶ ‘And if the Persons that are to be married dwell in *divers Parishes*, the Banns must be asked in *both Parishes*; and the Curate of the one Parish shall not solemnize Matrimony *betwixt them*, without a Certificate of the Banns being *thrice asked, from the Curate of the other Parish.*’

The Marriage Act enjoins:—

‘Whosoever it shall happen that the persons to be married shall dwell in *divers Parishes or Chapelries*, the Banns shall in like manner be published in the Church or in any such Chapel as aforesaid belonging to such Parish or Chapelry wherein each of the said persons shall dwell.....and that in all cases where Banns have been published, the Marriage shall be solemnized in

'one of the Parish Churches or Chapels where such Banns shall have been published, and in no other place whatsoever.'—4 *Geo. IV. c. 76. s. 2.*

The same rule prevails when the parties reside in different *Ecclesiastical Districts* by 7 *Gul. IV.*, and 1 *Vict. c. 22. s. 84.* (see also 58 *Geo. III. c. 45.*, and 59 *Geo. III. c. 184.*)

181.—Again, Extra-Parochial places, and Parishes where there is no Church or Chapel, or where no *Divine Service* is performed every Sunday, are considered to belong, in so far as the publishing of Banns is concerned, to the adjoining Parish or Chapelry: thus—

'All Parishes where there shall be no Parish Church or Chapel belonging thereto, or none wherein *Divine Service* shall be usually solemnized every *Sunday*, and all extra-Parochial places whatever, having no public Chapel wherein *Banns* may be lawfully published, shall be deemed and taken to belong to any Parish or Chapelry next adjoining, for the purposes of this Act only; and where *Banns* shall be published in any Church or Chapel of any Parish or Chapelry adjoining to any such Parish or Chapelry where there shall be no Church or Chapel, or none wherein *Divine Service* shall be solemnized as aforesaid, or to any extra-Parochial place as aforesaid, the Parson, Vicar, Minister, or Curate publishing such Banns shall, *in writing under his hand, certify* the publication thereof in the same manner as if either of the persons to be married had dwelt in such adjoining Parish or Chapelry.'—4 *Geo. IV. c. 76. s. 12.*

182.—And where Churches &c. have been *demolished* by accident or fire, or are *under repair*, and no *Divine Service* performed therein, nor in any place licensed by the Bishop, then, likewise, *Banns of Marriage* are to be published in the adjoining Parish: thus—

'If the Church of any Parish, or Chapel of any Chapelry, wherein Marriages have been usually solemnized, be *demolished* in order to be rebuilt, or be *under repair*, and on such account be disused for Public Service, it shall be lawful for the *Banns* to be proclaimed in a Church or Chapel of *any adjoining Parish or Chapelry* in which Banns are usually proclaimed, or in any place within the limits of the Parish or Chapelry which shall be licensed by the Bishop of the Diocese for the performance of *Divine Service* during the repair or rebuilding of the Church as aforesaid; and where no such place shall be so licensed, then, during such period as aforesaid, the Marriage may be solemnized in the adjoining Church or Chapel *wherein the Banns have been proclaimed*; and all Marriages heretofore solemnized in other places within the said Parishes or Chapelries than the said Churches or Chapels, on account of their being *under repair* or *taken down* in order to be rebuilt, shall not be liable to have their validity questioned on that account, nor shall the Ministers who have so solemnized the

'same be liable to any Ecclesiastical censure, or to any other proceeding or penalty whatsoever.'—4 Geo. IV. c. 76. s. 13. confirmed also by 5 Geo. IV. c. 32. ss. 2. 3.

183.—The *Form of the CERTIFICATE* generally used in the above cases, requiring the Officiating Minister of the one Parish to *certify* the 'Banns being thrice asked' to the Minister of the other Parish, is that recommended in BURN'S *Ecclesiastical Law*, Phillimore's edit. Vol. II. p. 461, which runs in these words :—

'I do hereby certify that the Banns of Marriage between A * * *
'B * * *, of the Parish of — in the County of —, and C * * *
'D * * *, of the Parish of — in the County of — (or aforesaid)
'have been duly published in the Parish Church of — aforesaid,
'on three several Sundays; to wit, October 27th, November 3rd, and
'November 10th now last past; and that no cause or just impediment
'hath been declared why they may not be joined together in holy
'Matrimony.

'Witness my hand this — day of November. 1762.

'RICH. BURN,

'Vicar of — aforesaid.'

184. With regard to the *Division of Parishes*, the Church Building Acts enact :—

That 'all Acts of Parliament, laws and customs relating to publishing of Banns of Marriage, Marriages, Christenings, Churchings, and Burials, and the registering thereof, and to all Ecclesiastical Fees, oblations, or offerings, shall apply to separate and distinct Parishes when they shall so become complete, separate, and distinct Parishes or District Parishes, under the provisions of this Act, after the death, resignation, or other avoidance of the existing Incumbents respectively.' &c.—58 Geo. III. c. 45. ss. 27, 28. The publication of Banns is to commence when notification of the death, resignation, or other avoidance of the Incumbent has been duly made by the Bishop of the Diocese to the spiritual person serving the Church or Chapel, and to the Churchwardens of the Parish. &c.—(ib. sect. 29.); and when the Boundaries of such District Parish have been enrolled in the High Court of Chancery.—59 Geo. III. c. 184. s. 17. (see also 3 Geo. IV. c. 72. ss. 12, 17; and 7 & 8 Vict. c. 56. s. 2: 14 & 15 Vict. c. 97. ss. 18, 25.).

(e) *Forbidding the Banns.*

185.—If, on the publication of Banns, any one in the Church openly declares his dissent to such proceeding, the Officiating Minister must briefly

request the objector to attend in the Vestry room after the Service to state his reasons for opposing their publication: and the reasons so given should be put down *in writing*, and *signed by the objector*, and *attested by a third party*. This will give the Clergyman opportunity of deciding, or taking opinion, on the matter during the ensuing week. Should the Officiating Minister be apprized before hand of any intended prohibition of the publication of Banns, it would be better for the objector to be placed near the Reading-Desk so that as little interruption of Divine Service as possible might take place, and *Brawling* be prevented. (See also *Vol. B.*)

186.—What the causes are, which may justify the *forbidding of Banns*, Mr. Cripps thus briefly notices:—

‘If it were known to any of the Congregation that either of the parties had a former Husband or Wife living at the time, or that they were related within any of the forbidden degrees of consanguinity or affinity, or that either of them was under the age of 14 years, if a boy, or 12 years, if a girl, or that either of them was an Idiot or a Lunatic, such person might properly dissent from the publication of the Banns, or, as it is called, *forbid the Banns*, for any of such reasons. But on no other grounds than some of these does it appear that the publication of Banns, in the case of adult persons, could be properly forbidden, and the Clergyman would not be bound, and ought not to take notice of a dissent from such publication on any other grounds.’ (p. 682).—*On the Law relating to the Church and the Clergy*. last edition.

187.—With regard to *Minors* we have the 100th Canon, still in force, declaring, that:—

‘No children under the age of *one and twenty years* complete shall contract themselves or marry without the consent of their Parents, or of their Guardians and Governors, if their Parents be deceased.’—CANON 100.

The *Marriage Act*, however, enacts that Parents and Guardians of *Minors* must express their dissent by ‘*forbidding the Banns*,’ thus:—

‘No Parson, Minister, Vicar or Curate, solemnizing Marriages, between persons both or one of whom shall be under the age of *twenty-one years*, after Banns published, shall be punishable by Ecclesiastical censures for solemnizing such Marriages without consent of Parents or Guardians, unless such Parson, Minister, Vicar, or Curate shall have notice of the dissent of such Parents or Guardians; and in case such Parents or Guardians, or one of them, shall openly and publicly declare or cause to be declared, in the

'Church or Chapel where the Banns shall be so published, at the time of such publication, his, her, or their *dissent* to such Marriage, such publication of Banns shall be absolutely void.'—4 Geo. IV. c. 76. s. 8.

This enactment also applies to those persons, who, in the eye of the law, stand *in loco parentis* to the party under 21 years of age; and it will be seen that previous *notice* of the dissent of the Parents or Guardians will hold as a sufficient prohibition without waiting for a public and open avowal of such dissent before the Congregation. And if the Clergyman rejects this prohibition, and proceeds to perform the Marriage ceremony, he is liable to the penalties of the law.

188.—*Forbidding Banns* openly in the Church or Chapel, when no valid or substantial reason can be given for such prohibition, the publication for that time will hold good.

(f) *False Names, and undue Publication.*

189.—It occasionally arises that persons are known by names not properly belonging to them, and which may have fallen to them by some negligence of their parents, or by their own assumption: while in the case of illegitimate children, these take the name sometimes of their mother, sometimes of their putative father, and sometimes of their mother's husband who brings them up. To know what name should be used in the publication of Banns in these instances is often a difficult matter. It will, likewise, occur, that in the *Notice* given to the Officiating Minister *Surnames* are incorrectly spelled, and *Christian Names* accidentally changed, or omitted. Now the "*due publication of Banns*" required by statute is, that '*the true Christian and Surnames of the parties be used.*' By the previous Marriage Act, 26 Geo. II. c. 33. if the Banns were published in false names the marriage was null and void; by the present Marriage Act, 4 Geo. IV. c. 76. s. 22. the opinion is that, 'where the parties are *not both cognizant* of the false

'name, the Marriage cannot be declared void. It is 'necessary that *both the parties* should be accessory to 'the fraud; the act of one will not operate to the 'prejudice of the other;' so says *Sir Herbert Jenner* *Just*, in the case of *Wright v. Elwood*. (1 *Curt.* 669). Having thus pointed out the difference in the consideration of the law between an *accidental* alteration or omission of names, and a *designed* change of names for purposes of fraud, we are prepared to illustrate the cases which may present themselves to a Clergyman in the course of his Ministerial function.

190.—*Names of Illegitimate Children*.—These are difficult to determine: illegitimate children usually take the name of their mother, but the Superintendent Registrar of the District, or the Baptismal Register, can supply, most probably, the name acquired in infancy. If these should vary, or another name have been assumed, preference must be given to the name by which the person is *generally known* to the Parent or Parents, Guardians, relatives, and neighbourhood. An accidental error with no intention to deceive will not in these cases vitiate marriage.

191.—*Names by repute*.—Sometimes the Baptismal names, or the Registration names, have been dropped, and other names assumed, which have for years been the designation by which the party has been known and credited. In such cases the adopted name is to be used in preference to the lawful parental name: for the name acquired by use and common repute has superseded the real name, which may possibly be unknown to the world: if known, however, it is better to annex the true name to the one that has been assumed, thus—"I publish the Banns of Marriage "between ABRAHAM LANGLEY, commonly known as "GEORGE SMITH," &c.

LORD ELLENBOROUGH, in his judgment in the case of *Rex v. Billingham* (*Inhabitants of*) where a man of the name of *Abraham Langley*, was published as *George Smith*, defines what, in this point, is meant by *due publication* of Banns: he says—

'The Statute does not specify what shall be necessary to be observed in the publication of Banns; or that the Banns shall be published in the true names; but certainly it must be understood, as the clear intention of the Legislature, that the Banns shall be published in the true names, because it requires, that notice in writing shall be delivered to the Minister, of the true Christian and Surnames of the parties seven days before the publication; and unless such notice be given, he is not obliged to publish the Banns. The question then is, has there been in this case, that which is required, a due notification by the Minister, on a Sunday, in time of Divine Service, of one of the persons intending to contract Marriage. Now it appears that such notification has been made by the name of George Smith, by which name alone the party was known in the place where he resided, and which he had borne for three years prior to the celebration of the Marriage in that place, and that he was not known there by any other name. It would lead to perilous consequences, if in every case an inquiry were to be instituted, at the hazard of endangering the Marriage of a woman, who had every reason to think she was acquiring a legitimate Husband, whether the name by which the Husband was notified in the Banns were strictly his *Baptismal name*, or whether at the period of his Baptism he may not have received some other name. What the consequences might be of encouraging such inquiries, as to the avoiding of Marriages and bastardizing the Issue of them, it is not very difficult to imagine. The object of the Statute in the publication of Banns was to secure notoriety, to apprise all persons of the intention of the parties to contract Marriage; and how can that object be better attained, than by a publication in the name by which the party is known.....I think, that the Act only meant to require, that the parties should be published by their known and acknowledged names, and to hold a different construction would make a Marriage by Banns a snare, and in many instances a ruin upon innocent parties.'—(3 M. & S. 250: See also *M'Anerney's case*, 1 Irish. circ. Rep. 270.)

192.—With regard to *Christian names*, it may be stated, that every omission will not invalidate a Marriage unless it be for purposes of fraud, and to conceal the identity of the party.

LORD STOWELL observed in the case of *Pouget v. Tomkins*, that 'all parts of a *Baptismal name* ought to be set forth, as composing altogether the name or legal description of the party, yet he would not go the length of deciding, that in all cases the omission of a name would be fatal, where no fraud was intended, nor any deception practised, and where the suppression was only of a dormant name.'—(2 *Consist.* 142.).

SIR HERBERT JENNER FUST—in the case of *Orme v. Holloway*, where two persons named respectively '*William Wheeley Orme*' and '*Harriet Holloway*' had their Banns published as between '*William Orme*' and '*Harriet Spittle*;' here, part of the Baptismal name of Orme was omitted, and Harriet Holloway (who was a Servant-maid in the house of Orme's parents, and illegitimate daughter of a woman

named *Spittle*, subsequently the wife of a man named *Holloway*) changed the name by which she was generally known, and took that of her mother, in order to conceal the matter from the parents of Orme—thus determines: ‘I have no doubt of the nullity of ‘this marriage on the ground of the omission of the name, though ‘I agree that *every omission of a Christian name* which the party ‘was not in the habit of using is not a ground of nullity; but here ‘it was done for the purpose of concealing the identity of the ‘party.’—(5 *Notes of Eccl. Cases* 267.)

193.—Many other legal cases could be adduced to illustrate the various possible instances that might arise, but our space will not admit of it; therefore it will be sufficient, we trust, to quote the opinion following:—

MR. W. CRIPPS (*Barrister-at-law*) writes:— ‘As to the effect of ‘the publication of Banns in wrong names, there has been some ‘considerable variation in the Law. Formerly, as Lord Stowell ‘says, the publication of false names formed an *impedimentum* ‘*dirimens*, invalidating the Marriage *in toto*; and this, he says, ‘arises from the very nature of the thing, and the intent and nature ‘of the publication (*Sullivan v. Sullivan*, 2 Hagg. Con. 252.) But ‘the Law, as now settled by the Statute, 4 Geo. IV. c. 76, is more ‘agreeable to reason and common sense. By that Statute it is ‘provided, that if any person shall *knowingly and wilfully* ‘intermarry without due publication of Banns, the Marriages of ‘such persons shall be null and void to all intents and purposes ‘whatsoever. (s. 22.). Upon which it has been decided that *both* ‘*parties* must have been cognizant of the undue publication *before* ‘the Marriage was celebrated; for it is not sufficient merely to show ‘that the knowledge existed *after* the Marriage had taken place. So ‘that, in fact, no Marriage by Banns is voidable on account of any ‘*mistake or error* in names of both parties, or even of the *fraud* ‘of one party; but the Marriage can only be vitiated by such ‘circumstances of wilful fraud and conspiracy between the contracting parties as would vitiate any transaction whatsoever. ‘(1 *Curt.* 42.). It would therefore be of little practical use to enter ‘into the various cases in which a wrong publication of names ‘has been, to use the language of Lord Stowell, held to be ‘*impedimentum dirimens* or not; nor does it seem possible to lay ‘down satisfactorily any rules with regard to the evidence of fraud, ‘that would be required to determine the character of the transaction; each case in that respect must depend upon its particular ‘circumstances.’ (p. 680).—*On the Law Relating to the Church and the Clergy*.

194.—Great care, and caution, are necessary to provide against *errors in the spelling* of names; and whenever mistakes should arise they must be corrected as the law prescribes. This we have already fully explained under “*Registers*,” in the *second edition* of *Vol. A*.

(g) *Republication of Banns.*

195.—When the *Banns* shall have been '*out-asked*,' and the Marriage not have taken place within *three months* after the complete publication of the Banns, the publication is null and void, and they must be *re-published* on three several Sundays, or a *Licence* be had, before the Marriage can be solemnized.

'Whenever a Marriage shall not be had within *three months* after the complete publication of Banns, no Minister shall proceed to the solemnization of the same until the Banns shall have been *re-published* on three several Sundays, in the form and manner prescribed in this Act, unless by Licence duly obtained.'—4 *Geo.* IV. c. 76. s. 9.

196.—A doubt may be raised as to the nature of the *months* intended by the Statute; whether they are to be *Calendar*, or *Lunar* months? Mr. Cripps says :—

'According to the calculation generally in Ecclesiastical matters, they would be *Calendar months*; and that this would be so considered appears certain from the recent Act, 6 & 7 *Will.* IV. c. 85. 'where it is enacted, that, in Marriages under that Act, if the Marriage is not had within *three Calendar Months* after notice entered with the Superintendent-Registrar, the Licence granted thereupon shall be void.' (p. 683).—*On the Law Relating to the Church and the Clergy.*

II. THE SOLEMNIZATION OF MATRIMONY.

197.—It may sometimes occur, that after the *third* publication of the Banns, the parties may be desirous of being *immediately married* during the Morning Service, and before the Minister proceeds to the *Benedictus*, or *Jubilate*. Two important points are involved in this question, viz.—(1) Whether the parties can be married on the *same day* that the Banns have been '*out-asked*'? and (2). Whether the Marriage ceremony can be performed in the midst, and to the interruption, of Divine Service? On both these points there is some diversity of opinion.

198.—With regard to the *first* question,—whether persons can be married on the *same day* that the



Banns have been published for the *last* time?—it would appear that this was not the usage prior to the passing of the Marriage Act, 26 *Geo.* II. c. 33. (A. D. 1753.), when the *Rubric* and the *Canons* were the ruling authorities in this matter; for *Canon* 62 prescribed that all Marriages should be “*between the hours of 8 and 12 in the forenoon;*” and the *Rubric* required that the Banns should be published “*immediately before the Sentences for the Offertory,*” a regulation that would not allow time sufficient for the ceremony unless Divine Service began sooner than is now the general custom. Still, if MORNING PRAYER should commence early enough to afford the opportunity, yet the same *Canon* also declares with regard to *Banns*, that no Minister is to celebrate Marriage “*except the Banns of Matrimony have been first published three several Sundays, or Holy-days,*” &c.: more precisely, the Marriage Acts (26 *Geo.* II. c. 33, and 4 *Geo.* IV. c. 76.) enact, that the Banns are to be “*published upon three Sundays preceding the solemnisation of Marriage.*” (see *supra*, par. 172). The word ‘*preceding*,’ in this latter clause, would seem to prohibit the Marriage of parties on the *same day* that their Banns have been published for the *third time*. Still, there are others,—lawyers, as well as Ecclesiastics—who think differently. We ourselves should rather be disposed,—after having compared the statute law with the ancient Canons of the Church, and those of 1603, now in force,—to withhold our scruples in any case of emergency, as when emigrants are required to be on ship-board within a limited time, or in other instances of a like pressing nature. The demand, however, should, if possible, be anticipated, and arranged, before the commencement of MORNING PRAYER. There must be no unseemly requisition during the time of Public Worship; nor any altercation about the matter to the interruption of Divine Service; or the parties so conducting themselves would be liable to an action at law for ‘*Brawling*,’ under the statutes, 5 & 6 *Edw.* VI. c. 4; 1 *Will. & Ma.* c. 18; and 52 *Geo.* III. c. 155. We have, however, discussed

this question in a previous volume (*Vol. B.*), to which we must refer our Readers for additional information they may require beyond what is here supplied.

199.—With regard to the *second* question,—whether the Marriage Ceremony can be performed in the midst of Divine Service?—there is also some controversy. The 62nd Canon (of 1603) certainly enjoins that it *shall* so be done; thus:—

‘Neither shall any Minister, upon the like pain, (of suspension *per triennium ipso facto*) under any pretence whatsoever, join any persons so licensed* in Marriage at any unseasonable times, but *only between the hours of eight and twelve in the forenoon, &c.* and likewise in time of *Divine Service*,’ (*tempore Precum Publicarum*,” says the Latin original).—CANON 62.

That the Clergy are properly bound by this Canon, we have *Sir Herbert Jenner*, in his decision in the case of *Wynn v. Davies*, quoting the opinion of *Lord Hardwicke*, in these words:

‘In the case of *More v. More* (2 Atk. 157) in 1741, which was before the Marriage Act (26 Geo. II. c. 88), *Lord Hardwicke* said:—“It is very surprising when *Canons*, with respect to Marriages, have laid down directions so plainly for the conduct of Ecclesiastical Officers and Clergymen, (which though they have not the authority of an Act of Parliament, and consequently are not binding upon laymen, yet certainly are prescription to the Ecclesiastical Courts, and likewise to Clergymen,) that there should be such frequent instances of their departing from them and introducing a practice entirely repugnant to them: *vide* CAN. 62. 102, &c. in 1603, all of them extremely plain in their directions to Ecclesiastical Officers, and Clergymen; one would think nobody ever read them, neither the Officers of the Spiritual Courts, nor Clergymen, or they could not act so diametrically opposite to them.” *No Ecclesiastical persons can dispense with a Canon, for they are obliged to pursue the directions in them with the utmost exactness, and it is in the power of the Crown to do it only.*’ (1 Curt. 69).

Still, notwithstanding this high authority, we have *custom* at this day superseding the *Canon* in this im-

* It is necessary to see the Latin original of this clause, which is *parenthetical*, and where we find that the rule properly applies to Marriages *after Banns*, as well as to Marriages by Licence; the Latin copy reads:—‘*Neque ullus Minister sub poena similis inter quaslibet personas (quantumvis ejusmodi facultatem seu indulgentiam habentes) quocunque prætextu Matrimonium solennizabit,*’ &c.—SPARROW’S *Coll.* p. 299.

portant particular, and Marriages are no longer celebrated in the middle of Divine Service on the Sunday, to the interruption of Public Worship. Therefore, any request that the "Solemnization of Matrimony" may be performed after the *Second Lesson* of MORNING PRAYER, *in conspectu populi*, cannot be entertained without the sanction of the Ordinary; should there be any probability of such proceeding exciting the smallest irreverence or levity, or any intemperate objections among the Congregation, we must not forget the wise council of *Abp. Walton*, who decreed:—

'Matrimonium, sicut alia Sacramenta, cum honore et reverentia, de die, et in facie ecclesiæ, non cum risu, ac joco, ac contemptu, celebretur.'—*Gibson's Codex*. p. 518.

200.—As, however, many Clergymen of the Church of England, particularly those who are desirous of reviving ancient practices, have sanctioned the introduction of the Marriage Service in the MORNING PRAYER on Week-days, and urged likewise adherence to the old prohibitions with regard to the *seasons* of Solemnizing Matrimony, it will be necessary that we should explain those usages in so far as they may affect the Officiating Minister at the point of digression in the MORNING PRAYER now under consideration. At the present day, Marriages are not usually solemnized in *Lent*, nor on *Public Fast Days*: formerly, many other seasons were closed against the celebration of Marriages. In 1661, as we may learn from DR. CARDWELL, it was proposed in Convocation to enforce again the ancient prohibitions by a Rubric in the Prayer Book to this effect:—

'By the Ecclesiastical Laws of this Realm there be sometimes in the year wherein Marriages are not usually solemnized, as from *Advent-Sunday*, until eight days after the Epiphany: from *Septuagesima-Sunday* until eight days after Easter; from *Rogation Sunday* until Trinity Sunday.'—*Synodalia*. Vol. i. p. 183. note.

But this regulation was never admitted into the Liturgy.

In the "*Ordo ad Faciendum Sponsalia*" of the old Service Books we find the following Rubric of a similar tendency—

'Et sciendum est quod licet omni tempore possint contrahi Sponsalia, et etiam Matrimonium quod fit privatim solo consensu: tamen traditio uxorum, et nuptiarum solemnitas certis temporibus fieri prohibentur: videlicet ab Adventu Domini usque ad Oct. Epiph. et a Septuagesima usque ad Oct. Paschæ: et a dominica ante Ascensionem Domini usque ad oct. Pentecostes. In octava die tamen Epiph. licite possunt Nuptiæ celebrari: quia non invenitur prohibitum, quamvis in octavis Paschæ hoc facere non liceat. Similiter in dominica proxima post festum Pentecostes licite celebrantur Nuptiæ: quia dies Pentecostes octavam diem non habet.'—MASKELL's *Monument. Rit.* Vol. I. p. 42.

The power then exercised by the Clergy is, however, not so arbitrary in these days of ours, and, therefore, they cannot, had they the desire, oppose the wishes of the Laity in matters of this kind, which are not interfered with by the statute law. Marriage is now permitted, as well by law as by custom, to be solemnized *at any season of the year; and at any time of the day* between the hours of 8 and 12 o'clock in the forenoon: and even later by the 'Special Licence' of the Abp. of Canterbury; so that this restriction with regard to time is no bar imposed by Christianity, or by Ecclesiastical discipline, but a civil regulation for the prevention of clandestine alliances.

We will now annex a few opinions elucidatory of the *times, and seasons*, affecting the Solemnization of Matrimony.

L'ESTRANGE writes:—'The appointment of the day is left to the election of the persons to be married, provided it be not from *Advent Sunday until eight days after the Epiphany*: from *Septuagesima Sunday until eight days after Easter*: from *Rogation Sunday until Trinity Sunday*. These times being prohibited. By what authority? Not by the *Common Prayer*, not by the *Kalendar*, not by any *Homily*, not by any *Article*..... Not by any Canon of our Church since the Reformation.....but before the Reformation it was undoubtedly. And this is the reason why our prohibition exceeds that of the Council of Trent, in the last clause, *viz. 'From Rogation Sunday, until Trinity Sunday,'* that Council being confirmed by Pius IV. far up into the state of Reformation. But were not former *Canons* all made null upon our Reformation? No, in the Statute, 25 H. 8. ch. 19., it is expressly provided, "that such *Canons* as were made before that Act, which be not contrariant, nor repugnant to the king's prerogative, the laws, statutes, and customs of the Realm, should be still used and executed, as they were before the making of the Act." Now of these *Canons* this, I take it, was one: but whereas it is charged with Popery, I confess I apprehend not where that Popery is resident. Is it as the restraint relates to times of solemn

'humiliation? Then the Fathers of the Council of *Laodicea*, a Council to which Popery is *post-nated* above 800 years, stands guilty of Popery as well as we; for that Council interdicted Marriages for the whole time of *Lent*, as hath been shewed before. Nay more, the *Directory* itself is guilty of Popery too, for this excepts from this Ordinance, *Days of Publique Humiliation*. Is it as it relates to *Festivals*? Mr. *Pryn* indeed saith, "Marriage is a festival and joyful thing, and so most seasonable, and suitable for festival and joyful times and seasons." But the *Directory* says nay, and therefore interdicts the celebration of it upon all Holy-days of the year, in these words, "*And we advise that Marriage be not solemnized on the Lord's Day;*" and the *Lord's Day* is the only Festival enjoined by that *Directory*. The result of all is this, that the *Assembly of Divines* are, in Mr. *Pryn's* judgment, as guilty of Popery in these particulars as *Dr. Cozens*. (p. 293).—*Alliance of Divine Offices*.

DR. NICHOLL's states:—"It has been usual among several nations, to have some certain times exempted from the celebration of Marriages thereupon; some upon account of the extraordinary sacredness of those times, they being particularly set aside for religion and devotion, and others upon different views. 'Tis recorded of the Egyptians—*ἐν ἡμέραις μὴ μνηστεύεσθαι γυναιξίν*, on the sacred days. (*Clem. Alex. Lib. 4.*) A like precept God enjoined the *Jews*, after their coming out from Egypt. (*Exod. xix. 15.*) *Plutarch* in his Problems writes, that the Romans were wont to abstain from Marriage, during the whole month of *May*. (*Probl. Rom. 86.*) But *Ovid* understands this only of the abstinence from Marriage; as particularly, the *Paschal-week*, and that of the *Feast of Tabernacles*. (*Seld. Uz. Heb. Lib. 2.*) The reason, which governed the *Jews* in prohibiting Marriage at these times, was the extraordinary solemnity of them, they being set aside for the highest acts of their religion. And, after this part of the world became Christian, the Church has guided herself by the same rules, on the like occasions. *St Paul's* advice to the *Corinthians*, (1 *Cor. vii. 5.*) has been the foundation for all the Canons of the Church, concerning the prohibition of certain times of Marriage. The most early that we meet with, is that of the Council of *Laodicea*, held A. D. 365. *Ὁ δὲ*, &c. "It is not lawful to celebrate Marriages, or to keep Birthday-Feasts in the time of *Lent*." (*Con. Laod. Can. 53.*) After this a Canon of the Council of *Lerida*, held A. D. 524. prohibits Marriage from *Septuagesima* to the *Octaves of Easter*, as likewise the three weeks before the *Feast of St John the Baptist*, and from the beginning of *Advent* till *Epiphany*. (*conc. Ilerd. apud Grat. 1. qu. 8. non oportet*). The ancient Canons of our own National Councils enjoin the like. In the *Excerpta of Egbert*, Archbishop of *York*, A. D. 750, there is a prohibition under a penalty, that Marriages be not celebrated either upon *Sundays*, or upon *Wednesdays*, or *Fridays*, or in *Lent*. (*SPEL. Con. Tom. 1.*) In the old *Saxon* Council of *Enham* held A. D. 1010, the prohibition of Marriage is from *Advent* to *Epiphany*, and from *Septuagesima* to the fifteenth day after *Pentecost*, (*SPEL.*

'ib.). *Lyndwood*, in his notes upon the Provincial Constitutions, 'sets down what were the times of prohibition in his time, *Non potest fieri*, &c. "Marriages must not be made from the first Sunday of Advent, to the Octaves of Epiphany exclusively, and from Septuagesima Sunday, to the first Sunday after Easter inclusively, and from the first day of the Rogations, to the seventh day after the Feast of Pentecost inclusively. (*Lib. 4. Tit. 3. Cap. Quia. v. Solen*). And this being a part of the Canon-Law anciently received among us, and not contrary to the laws of this Realm, it is still obligatory here, (25 Hen. viii. cap. 19.) Our Canons of 1603 have limited the time of Marriage to the Morning only..... And this I believe, not with any regard to any ancient constitution, as that of the Council of *Wint.* A. D. 1808, which prohibits all Marriages that are not *jejuná salivá* (i. e. "whilst both persons are fasting") celebrated, but only, by reason, this being generally the most busie time of the day, clandestine Marriages might thereby be the better discovered.'—*Book of Com. Prayer.* in loco.

HOOKE remarks:—"That duties belonging unto Marriage, and offices appertaining to penance, are things unsuitable and unfit to be matched together, the Prophets and Apostles themselves do witness. Upon which ground, as we might right well think it marvellous absurd to see in a Church a Wedding on the day of a public Fast, so likewise on the self-same consideration, our predecessors thought it not amiss to take away the common liberty of Marriages during the time which was appointed for preparation unto, and for exercise of, general humiliation by fasting and praying, weeping for sins. (see *Eccles.* iii. 1; *Joel* ii. 16; 1 *Cor.* vii. 5).—*Eccles. Polity.* Bk. v. c. lxxiii.

JOHNSON says:—"By the Canons, both ancient and modern, it is well provided, that Marriage shall be celebrated in *facie Ecclesie*, or in time of Divine Service; but this practice is now, as 'twere by universal consent, laid aside....." We might right well," says the great and judicious *Mr. Hooker*, (*L. 5. Sect. 78.*) "think it absurd to see in the Church a Wedding on the day of a publick Fast;" therefore, no regular Clergy-Man marries any by Banns during the solemn time of Lent; when good Christians ought to be engaged in more serious and heavenly business; and even when a License comes, and the case is somewhat extraordinary, yet he can scarce ever get his own consent to the doing so unagreeable a thing. But the Proctors, and some Almanack-makers, tell Clergy-Men, that Marriage is out from Advent Sunday, till the Octaves of Epiphany; from Septuagesima Sunday, to Low Sunday; and from Rogation, to Trinity Sunday; and that therefore during those times they must marry none without License: But this is a harder precept than that of the Church of Rome, which only obliges persons not to marry from Advent Sunday till Twelfth-tide, and from Ashwednesday to Low Sunday. (See 24 Sess. Conc. Trident. *Decret. Reform. Matrimon.* cap. 10. and the *Rituale Rom. Ord. Matr.*) 'Tis strange, that Marriage should be prohibited in our Church in Advent, for that was never kept as a Fast in our Church, tho' it were among some of our neighbours. Nor can I see any good reason, why Marriage should be prohibited 17 days before Lent begins, and in Easter, and Whitsun-week; nor does *Mr. Hooker* attempt to justify this niceness, and I suppose there

'was no occasion for it: Because the generality of the Clergy thought it sufficient then, as they likewise do now, to forbear marrying only in *Lent*, and on solemn *Fast-days*: But they are extremely severe, who would not permit men to marry either *feasting or fasting*; either in *Lent* or *Carnival*, without paying 20s. extraordinary.'—*Vade Mecum*. Vol. I. p. 166.

WHEATLY says:—'The Ecclesiastical Courts would have us to believe, that a License is necessary, even *after* the Banns have been duly published, to empower us to marry during such times as are said to be prohibited; and this they found upon an old Popish Canon Law, which they pretend was established, among other Popish Canons and Decretals, by a Statute, 25 *Hen. VIII.* But now it is certain that the times prohibited by the Pope's Canon Law are not the same that are pretended to be prohibited here in England; or, if they were, the Statute declares, that the Popish Canons and Decretals are of force only so far forth as they have been received by sufferance, consent, or custom. Now there is no Canon or custom of this Realm, that prohibits Marriages to be solemnized at *any time*: but, on the contrary, our Rubric, which is confirmed by Act of Parliament, (and which is therefore as much a Law of this Realm as any can be,) requires no more than that the Banns be published in the Church three several Sundays in the time of Divine Service; and then, if no impediment be alleged, gives the parties, so asked, leave to be married, without so much as intimating that they must wait till marriage comes in. As to the authority of *Lyndwood*, and some other such pleas offered by the gentlemen of the Spiritual Courts, the reader, that desires farther satisfaction, may consult two learned Authors upon this point (Dr. Brett's letters &c, and Johnson's Clergyman's *Vade Mecum*—*the latter is cited above*) 'who plainly enough shew, that the chief motive of their insisting upon Licenses as necessary within these pretended prohibited times, is because marrying by Banns is a hinderance to their *fees*. It is true indeed, it hath been an ancient custom of the primitive Church to prohibit persons from entering upon their Nuptials in solemn times, which are set apart for Fasting and Prayer, and other exercises of extraordinary devotion. Thus the Council of Laodicea forbids all Marriages in the time of Lent, and several other Canons add other times, in which Matrimony was not to be solemnized: which seems to be grounded upon the command of God (*Exod. xix. 15; Joel ii. 16*), the counsel of St Paul (1 *Cor. vii. 5*), and the practice of the sober part of mankind. (1 *Sam. xxi. 4, 5*.) For even those who have Wives ought, at such times, to be as those who have none; and therefore those who have none ought not then to change their condition. Besides, there is so great a contrariety between the seriousness that ought to attend the days of solemn religion, and the mirth that is expected at a Marriage-Feast, that it is not convenient they should meet together, lest we either violate religion, or disoblige our friends. This consideration so far prevailed even with the ancient Romans, that they would not permit those days that were dedicated to acts of religion, to be hindered or violated by Nuptial celebrations. And Christians, one would think, should not be less observers of decency, than infidels or heathens. For which reason it would not be amiss, I humbly

'presume, if a prohibition was made, that no persons should be married during the more solemn seasons, either by License or Banns. But to prohibit Marriage by Banns, and admit of it by License, seems not to be calculated for the increase of religion, but purely for the sake of enhancing fees.' (p. 389). By the 62nd Canon they are ordered to be performed in time of Divine Service; but that practice is now almost by universal consent laid aside and discontinued: and the Rubric only mentions the day and time appointed, which the aforesaid Canon expressly requires to be between the hours of eight and twelve in the forenoon, and though even a License be granted, these hours are not dispensed with; for it is supposed that persons will be serious in the morning. And indeed formerly it was required that the Bridegroom and Bride should be fasting when they made their matrimonial vow; by which means they were secured from being made incapable by drink of acting decently and discreetly in so weighty an affair.' (p. 391).—*Rat. II. of Book of Com. Prayer.*

ARCHDEACON SHARP remarks:—'*Tempore precum publicarum*, says the Latin Canon. What shall we say to this? All the Constitutions are full and express; that Marriage ought ever to be performed in *facie ecclesie, in conspectu populi*, openly and publicly as may be, for the greater notoriety and stronger testimony of the thing itself, as well as for the greater solemnity of the performance of the sacred rite. Our Liturgies always presume it be so performed, and mention is made in the Office, as it stands both in the old and in the present Prayer Books, of a Sermon as well as of a Communion at the time of Marriage. Nay, what is more remarkable, the Licenses do all presume upon it too.....But now if these manifold directions are generally so executed, that the Marriage can neither be said to have been done in the face of the Church, nor in the sight of the Congregation, nor in time of Divine Service, and therefore cannot properly be said to be celebrated or solemnized; if, instead of being performed openly and publicly, it is industriously contrived to be transacted in the most secret and clandestine manner; and the Church itself, which should lie open during all Divine Offices, is made on these occasions the most private, guarded, and inaccessible recess, perhaps, in the whole Parish; surely there must appear a strange dissonancy and contrariety between prescription and practice. Nor will it seem an easy matter to account for so general a deviation from rule. Mr. Wheatly indeed contents himself with saying that "the practice," viz. of having Divine or Public Service at Marriages, "is now almost by universal consent laid aside." But it would have been more satisfactory to have given some good reason why it is so. To allege, that it is doing no honour to Divine Service to introduce into it the levities which are too apt to accompany this particular Office, especially when publicly solemnized, has the colour of a rational plea. It is reason enough, I must confess, to discourage any man from attempting to revive the old practice of open solemnizations in Service time, but it is not the reason why the said practice was at first discontinued. Our forefathers were not unapprized of the same inconvenience, just now spoke of, attending upon open celebrations of Marriage, yet they made no alterations in their Constitutions: the benefits of notoriety were, in their sight, more than a balance to these other

'complaints. No; the true reason, as I take it, of surceasing all public solemnizations, must be traced back to the introduction of Licenses, which were first granted, and granted only, to persons of rank and figure; whose shyness and delicacy in this Nuptial Ceremony, meeting with a correspondent tenderness in the Governors of Ecclesiastical affairs, gave the first rise to special Faculties for dispensation of Public Banns.....And if this might be done for persons of no rank or figure, because they could purchase the Faculties, why not to all manner of persons whatsoever, whether they came to be married with Licenses or not.....It was, to be sure, almost an impracticable thing for the officiating Clergy to abide by their rules, after Faculties became common and were in fashion. . They who take them out aim always at privacy more than any thing besides. And shall their Minister, to whom the Faculty is directed, defeat their principal view at once? and under pretence of a Canon marry them in Public and at Church time? This will not be endured. It will pass for usurpation and arbitrary power in the Parochial Clergy. Neither will it be easy to make the parties understand how it should happen, that the same Canons should allow the Ordinaries to dispense with Public Banns, and yet not to dispense with a Public Wedding; or how the Clergy may be authorized to drop all publication of Banns "in time of Divine Service," and yet have no power to celebrate the Marriage itself out of time of Divine Service. Much less will they be persuaded that the License itself carries in it, and along with it this very thing which seems to them so inconsistent,.....Well then, what have the Clergy to say for themselves upon this article, of not solemnizing Marriages publicly, and in time of Divine Service, as the Canons enjoin, and especially in cases of Licenses, which enjoin the public solemnization as well as the Canons? I hope they have a better plea, than either the extraordinary fee that is customary on such occasions, or the certainty of exemption from the penalty under shelter of the Licenses. These pleas would scarce suffice. But this they have to say for themselves; viz. that they not only act safely herein, and unblamably in the eyes of men, having indeed the majority of mankind on their side, and acting herein according to every body's wish but they have something more than a tacit dispensation from their own Ordinaries.' (p. 220—225).—*On the Rubric and Canons.* Charge. A. D. 1747.

SHEPHERD observes:—'In England, Marriage may now be celebrated at all seasons of the year and on any day. But before the Reformation, and even since that era, "the solemnization of Marriage was prohibited from the First Sunday in Advent to the Octave of the Epiphany." (that is till the Eighth day after the Epiphany) "exclusively; and from Septuagesima Sunday to the First Sunday after Easter inclusively; and from the First day of Rogation to the Seventh day after Pentecost inclusively." That similar prohibitions existed after the Reformation appears from the proceedings of the Convocation in 1575, who presented to the Queen for confirmation the following Article, "That the Bishops take care that.....Marriages may be solemnized at all times of the year: which Article however she rejected. In the same reign, a Bill declaring Marriages lawful at all times, was brought into Parliament, but not passed. And in 1562 it had been

'projected, that either the Convocation, or Parliament, or both, should declare it lawful to marry at any time of the year without Dispensation, except upon Christmas Day, Easter Day, the six days before Easter, and on Pentecost Sunday..... This distinction of times and seasons has at length vanished of itself; but it disappeared gradually, and with seeming reluctance,'—*Eluc. of Book of Com. Prayer*. Vol. II. p. 341.

We have the following opinion of one modern divine:—

DR. HOWLEY (late *Abp. of Canterbury*) says:—'A Clergyman is not at liberty to marry a couple during the same Service in which the *Banns* are asked for the third time.'—(quoted in ROBERTSON'S *How shall we Conform to the Liturgy*. p. 255.)

III. BAPTISMS.

'¶....The Godfathers and Godmothers, and the People, with the Children, are to be ready at the Font either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint....'—Present Book of Com. Prayer.

201.—From the Rubric above cited, which stands at the beginning of the Baptismal Office, and which will be found similarly worded in the Liturgies of 1552, 1559, 1604, and 1662, we may infer that Baptisms are to be administered immediately after the *Second Lesson*, either of MORNING, or of EVENING PRAYER, as the 'Curate' in his discretion shall appoint. The term 'Curate' must be taken here in its wider acceptation, as implying the *Officiating Minister*, or he who has the 'cure of souls'; while the *discretionary* power allowed has relation only, according to Archdeacon Sharp, to the choice of MORNING, or of EVENING PRAYER in which the ceremony shall be performed. Preference is said to have been given to the introduction of Baptisms at this part of the Service from the ceremony being immediately followed by a Psalm or Canticle of praise and thanksgiving, and a public profession of the faith of the whole assembly declared in the *Creed*. We must understand, that the Rubric does *not actually order* that Baptism shall be administered after the Second Lesson, but that the Godfathers, Godmothers,

People, and Children, shall then be '*ready at the Font.*' The Rubric of the *First Book of Common Prayer* of Edw. VI. (A. D. 1549.) involved the like direction, except that, according to the then custom, the God-fathers, &c. were to be ready at the *Church-Door*; thus—

'....*The Godfathers, Godmothers, and People, with the Children, must be ready at the Church-door, either immediately afore the last Canticle at Mattins, or else immediately afore the last Canticle at Evensong, as the Curate by his discretion shall appoint.*' 1549—(KEELING p. 287.)

202.—It was anciently the practice to administer Baptism immediately before the Sacrament of the *Lord's Supper*, "for that they were *Gemina Ecclesie Sacramenta*, the *Twin-Sacraments*, and therefore "ought to go together." (NICHOLLS). The present usage, however, is, for the most part, to administer Baptism immediately after the *Second Lesson* of the EVENING PRAYER, in preference to the MORNING, on account of the undesirableness of making any addition to a Service already esteemed by most people, Clergy as well as Laymen, of sufficient length, if not, indeed, too long, and wearisome, to the aged and infirm. When, however, the *Litany* is detached from the MORNING SERVICE, as is beginning now to become a practice; or when there is no *Afternoon Service*, it would be well to introduce Baptisms after the *Second Lesson* of MORNING PRAYER, which may, perhaps, prevent, in many instances, the choice of exceptional times, such as *before*, or *after*, the Services. The objections entertained by many Parents, and even by some Congregations, against the administration of Baptism during Service-time, ought, as much as possible, to be persuasively combated and removed. It will tend much to the accomplishment of this end by appointing *one Sunday* in the month for Baptisms; this has long been found the most convenient practice, particularly in the Churches of London, and other large cities. In the *S. Barnabas Parochial Church Guide*, which is the only publication giving such practical instructions that has come under our notice, it is announced, among other matters, that:—

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'The *Sacrament of Holy Baptism* is administered on the *first Sunday* in each month during *EVENSONG*, at 8 p. m. : on other *Sundays* only in cases of urgent necessity; but provision is made, for Baptism at *EVENSONG* on all Festivals, and on other days during the week if required.'—(Pub. by J. T. Hayes, Pimlico).

203.—It must not be forgotten that the *Baptismal Service* is a *public Service*, and comprehends the reception of the baptized into the *Congregation* of Christ's Church; this cannot so well, nor so satisfactorily be done, we should think, when the time chosen finds no *Congregation* at all. We shall, however, speak more fully on this subject when we arrive at the *Baptismal Offices*. With regard to the immediate point under consideration we have

ARCHDEACON SHARP saying:—'By the Rubric which enjoins that the Baptism shall be administered "immediately after the Second Lesson either of Morning or Evening Prayer;" which of the two is left to the Curate's discretion, but his discretionary power goes *no further*.'.....Baptism ought never to be deferred till the stated Service is over, where it can be performed in time of Service.' (p. 19).—*On Rubric and Canons*, Charge. A. D. 1733.

THE REV. J. JEBB remarks:—'The Rubric, it is to be observed, is not so stringent upon this point as some suppose. Though it implies its performance after the Second Lesson as a thing desirable, it does not positively enjoin it. The People are to be ready at the Font, after the last Lesson; but it does not say explicitly that the Service shall then begin.' (p. 525).—*Choral Service*.

Hence we may judge, that '*when there are Children to be Baptized*,' it is the Church's desire that they should be baptized '*upon Sundays, or other Holy-days, when the most number of People come together*,' i. e. publicly in the *MORNING, or EVENING, SERVICE*; and not at other times. The Rubric also recommends that this should be done '*immediately after the Second Lesson*;' this suggestion custom has accepted, preferring usually the *Afternoon Service*; and where there is no *Afternoon Service* then after the Second Lesson in the *MORNING PRAYER*: the necessary notice prescribed by the Rubric having, of course, been previously given: (see *postea*). The *Evening Service* at the close of the day would be too late for the tender age of infancy.

IV. CHURCHING OF WOMEN.

204.—As no appointed time is imposed by the Rubric for the *Churching of Women*, the custom in this respect is various. It is only in a few remote Country Parishes, however, that we find the usage prevails of introducing the Office *after the Second Lesson* of MORNING, or of EVENING PRAYER. The more frequent practice is to perform this Service immediately before the '*General Thanksgiving*;' but in those Churches which aim at particular correctness in order and ritual it precedes the Communion Office; while in others, it is made a separate and distinct Service. Some Clergymen introduce the Office just before the commencement of Divine Service. The *S. Barnabas' Parochial Church Guide*, before referred to, says:—

'The most fitting time for *Churchings* is, on Sundays or 'Festivals, at 11 o'clock, in order that the woman may afterwards 'partake of the Holy Communion, but *Churchings* may take place 'before any of the Services.' &c.—(Published by J. T. Hayes, Pimlico).

Here, however, *after the Second Lesson*, is not the place for the "CHURCHING OF WOMEN;" and the example of a few obscure Village Churches is no recommendation that we should imitate it. (see *postea*).

V. ANNOUNCING HOLY-DAYS, FASTING-DAYS, AND SPECIAL SERMONS.

205.—In some retired localities where Church discipline, and Liturgical conformity, are scarcely comprehended, if indeed they are at all known, it will sometimes be found the custom to announce after the *Second Lesson* of MORNING, or of EVENING, SERVICE, what *Holy-days*, *Fasting-days*, or *Special Sermons*, will, in the course of the week, or on the Sunday following, interfere with the ordinary routine duties of the Clergyman, and with the usual monotony of the People. We need not say that such

a practice is incorrect, nor should we have supposed that the usage existed, had it not come under our own observation. The Rubric after the *Nicene Creed* clearly defines when such *announcements* should be made; and this Rubric equally discountenances the practice of proclaiming such matters from the Reading-Desk at the conclusion of MORNING PRAYER, as is very frequently done. In those Parishes where the AFTERNOON, or EVENING, Service, brings together a larger Congregation than the MORNING, it is often necessary for the sake of more publicity to repeat the announcements; in such instances it must be done, not at the close of the *Second Lesson*, but after the EVENING PRAYER has been concluded, and either from the *Reading-Desk*, or from the *Pulpit*.

Having now touched upon the several matters that are permitted by law and custom to interrupt Public Worship, we will pass to the next subject in Liturgical order, viz. the *Canticle* after the Second Lesson.

THE BENEDICTUS. *St. Luke* i. 68.

- ¶. 'And after that (the Second Lesson), the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St John the Baptist's Day.'

(The Minister, and People, standing.).

206.—After the reading of the *Second Lesson*, (and the publishing of the *Banns of Marriage*, if any,) the Rubric directs that the *Benedictus*, or the *Jubilate*, shall be 'said or sung:' the choice being left to the discretion of the Officiating Minister. Preference is frequently given to the *Benedictus*, the 'Song of the prophet Zacharias,' the father of John the Baptist, as being better suited to express our praise for the fulfilment of God's promises declared to us in the *New Testament Scriptures* just publicly read; and particularly during *Advent*, and *Lent*; yet it is more usual to take the *Jubilate*, without distinction of times or seasons.

207.—The *Benedictus* occupied a similar position in the ancient office of Lauds, whence it was introduced into our Reformed Liturgies. In the *first* Book of Common Prayer of Edw. VI. (A. D. 1549). it was used throughout the year without any alternative, the Rubric directing :—

‘And after the Second Lesson, throughout the whole year, shall be used Benedictus Dominus Deus Israel, &c. in English as followeth.’ (1649.)—KEELING. p. 19.

But, as the same portion of St Luke’s Gospel was sometimes read in the course of the Second Lesson (on *June* 17th), and formed also the Gospel on *St John the Baptist’s Day*, it was thought desirable at the *second Revision* of the Liturgy in 1552 to insert the 100th Psalm, (*Jubilate*), as a substitute for the *Benedictus* on these occasions; and this has been continued in all the succeeding Liturgies. In the year 1689, the Royal Commissioners proposed that the *Jubilate* should stand before the *Benedictus*, making the latter subsidiary to the former; but this suggestion was never acted upon. (See the “*Alterations Prepared by the Royal Commissioners in 1689.*” Printed by order of the House of Commons. 1854).*

208.—The *Posture* to be assumed by Minister and People is to be that of *standing*, like as at the other Canticles.

L’ESTRANGE says of the *Benedictus* :— ‘This Hymn, with *Nunc Dimittis*, and *Magnificat*, are faulted, because, being made upon occasion of particular benefits they are not applicable to all. To which it is answered, that these Hymns are not absolutely commanded, but being joyned with others, the rule of our Church is precisely *this* or *that*; leaving in the Minister a power to make his own election. Again, this argument hath the same force and edge against *David’s Psalms*, many of which were composed upon private emergencies, and seem as incommodious for public concerns, which yet we dare not upon that account proscribe out of the Service of the Church: nor may I pretermitt the Canon of the Belgick Church established by the Synod of

* In the *American Liturgy* this arrangement will be found to be carried out.

'Dort.—*"Hymni Maria, Zacharia, Simeonis cantabuntur,"* "the Hymns of Mary, Zachary, Simeon, shall be sung" (p. 79).—*Alliance of Divine Offices.*

DEAN COMBER observes:—'When the Gospel was first published to the world, the Angels sang praise; and all holy men, to whom it was revealed, entertained these good tidings with great joy. And since it is our duty also, whenever we hear the Gospel read, to give glory to God, therefore the Church appoints this Hymn, which was composed by holy Zacharias upon the first notice that God had sent a Saviour to mankind, and is one of the first Evangelical Hymns indited by God's Spirit upon this occasion. Its original therefore is divine, its matter unexceptionable, and its fitness for this place unquestionable.'—(quoted in MANT's *Book of Com. Prayer* in loco.)

WALDO remarks:—'Though the 100th Psalm is almost constantly used after the Second Lesson, there seems no good reason why this Hymn should be laid aside. They are both equally indited by the Holy Spirit, and both admirably calculated to assist the devotion, and elevate the affections, of a Christian Congregation: and the Hymn being placed first, seems to have been intended for more general use than the Psalm.'—(*ibid.*)

SHEPHERD states:—'The whole of the Hymn, having been uttered upon a peculiar occasion, and under extraordinary circumstances; and the latter part being addressed to the infant Baptist in particular, and referring solely to his immediate office; it may be fairly considered as less adapted to general use than some others, and on this account probably, it is seldom read after the Second Lesson.' (p. 202).—*Eluc. of Book of Common Prayer*. Vol. I.

The Rev. J. JEBB says:—'By the Rubric of the present Prayer Book, the *Benedictus* is given the precedence above the *Jubilate*. And indeed it will be seen that throughout Morning and Evening Prayer the same is the case with the Hymns of the Gospel, alternating with the Lessons which they peculiarly illustrate; the *Psalms*, now used as Canticles, being merely their permitted alternatives. In the first edition of the Prayer Book, these *Psalms* were wanting. On every account it is to be wished that the preference of the Evangelical Canticles were made the rule of the performance, not the exception, as is now the case with the *Benedictus*. The occasional substitution of the *Jubilate* is indeed a wise provision of the Church, for the purpose of avoiding a repetition of the same portion of Scripture in sequence. But except upon the days mentioned in the Rubric, it seems most desirable that the *Jubilate* should never be used. The *Hymn of Zacharias* is so eminently prophetic, is so full a summary of the blessings consequent upon His coming, the records of whose life have just been read, is so full of religious hope and joy, and of that freshness of devotion so fitted to the Service of the Morning, where it speaks of the Day-spring from on high, and the light of the Gospel, typified by the light of the early sun, and forms such a noble and inspiring climax to what has gone before, that its omission materially impairs the significance and unity of the

'Matin office. The Canticles, too, as they occupy a different place, so they discharge a different office from the Psalms. The Psalms are prophetic of Christ's coming in the flesh: the Canticles are the witnesses of His actual abode among men, and the heralds of those graces consequent upon His Incarnation.' (p. 347).—*Choral Service.*

BP. MANT observes:—'It would probably be most agreeable to the Church's intention, that of the two songs of praise, in these cases provided by her, each should sometimes be used. In the latter case especially the position of the *Benedictus* before the *Jubilate* in our Liturgy, and its origin and character as strictly a Christian Hymn, may seem to claim for it at least an equal portion of our observance with the 100th Psalm: and may even give ground for an opinion, that the Hymn, rather than the Psalm, was intended for general use.' (p. 47).—*Hor. Lit.*

The Rev. W. MASKELL quotes the following passage from an old work entitled the *Mirror* (fol. lxx. b):—"Ye have in youre service thre gospels, that ys, *Benedictus*, and *Magnificat*, and *Nunc Dimittis*: and all thre are songe standynge for reuerence of the gospel.....But *Benedictus* is songe fyrst: For yt maketh mynde of saynt John baptyste, whiche was the forgoer of oure lorde Jesu cryste.—And also for this beginneth with praysyng "and thankeyng of God for the redempcyon of mankynde."—*Monument. Rit.* Vol. II. p. 25. *Notes.*

The Rev. W. PALMER says:—'*Benedictus* and *Jubilate Deo*, either of which may be used in this place, are to be regarded in the light of responsaries to the Second Lesson, according to the ancient custom of the Christian Church, by which Psalms and Lessons were appointed to be said alternately.' (p. 262).—*Origines. Liturg.* Vol. I.

THE JUBILATE.

¶. 'Or this Psalm. *Jubilate Deo*. Psalm c.'

209.—The *Jubilate* was among the Psalms of the Lauds in the old Service Books, and was introduced into the Second Liturgy of Edward VI. A. D. 1552. And although the *Benedictus* stood alone in the First Liturgy of 1549, and has frequently been preferred to the *Jubilate* since the introduction of that Psalm as an optional alternative, yet there are many Clergymen who use the *Jubilate* universally, considering the *Benedictus* as only applicable to a particular circumstance, and therefore less suitable to the jubilant character of praise and thanksgiving

from 'all lands,' and every Christian Congregation: this, however, is completely a matter of opinion, and the Officiating Minister is left by the Rubric to his own choice. On occasions of general thanksgiving the *Jubilate* is certainly to be preferred.

210.—The *posture* of Minister and People is to be that of *standing* as at the repeating of other Psalms.

DR. BENNET remarks:—'In this Psalm we call upon the whole world to join with us in magnifying Him who is the only true God, and invite them all to approach God in His own House, with hearts full of gratitude and joy; because He is most gracious, merciful and true. And therefore this *Psalm* is very properly us'd after the Second Lesson taken out of the New Testament, in which the grace, mercy, and truth of God are so freely display'd and reveal'd, to the unspeakable comfort and happiness, not only of the Jews, but also of all nations whatsoever, that will embrace the Christian faith, and the promises of the Gospel, which are now held forth and profer'd to them.' (p. 56).—*Paraphrase on Book of Com. Prayer*.

WHEATLY observes:—'For *variety*, the 100th Psalm was also appointed by King Edward's Second Book, in which all lands and nations are invited and called upon "*to serve the Lord with gladness, and come before His presence with a song,*" for His exceeding grace, mercy, and truth, which are so eminently set forth in the Gospels.' (p. 144).—*Rat. Ill. of Book of Com. Prayer*.

ABP. SECKER says:—'The 100th *Psalm*, which, being somewhat shorter, and the Service long, we use the more frequently, is peculiarly proper after a Lesson from the Gospel, since it peculiarly relates to the Gospel times: as appears from its inviting *all lands to be joyful in the Lord*, declaring them equally *God's people and the sheep of His pasture*, and calling on them equally to *go into His gates, and praise Him for His mercy and truth*.' (p. 429).—*Works*. Vol. III.

DEAN COMBER writes:—'When the *Benedictus* is not used, there is appointed another divine Hymn taken out of the Old Testament, but wholly respecting the Evangelical state there revealed to holy David. The title it bears in the Bible is "*a Psalm of Praise*;" and it was first composed for a form of public thanksgiving to be sung by course at the oblation of the peace-offering, and so may well be used by us after we have heard the Gospel of peace; after which it seems to have been sung about the year 450.'—(quoted in MANT'S *Book of Com. Prayer* in loco).

SHEPHERD says:—'After hearing a Lesson from the New Testament, it (the *Jubilate*) is a form of praise perfectly accommodated to every Christian assembly; as the divine attributes here celebrated are in the Gospel most fully displayed.' (p. 203).—*Eluc. of Book of Com. Prayer*, Vol. I.

'The Rev. P. FREEMAN observes:—'The *Jubilate*, a Sunday Lauds Psalm, has been promoted, exactly as the *Benedicite*, to the position of a responsive Cantic. Being throughout jubilant, it is scarcely fitted to be used in lieu of the "Benedictus" at *Lent* or *Advent*. But it would seem, as inviting all nations to the praise of God, to harmonize especially with the *Epiphany* period. And both from its tone, and as a feature of the old Sunday Lauds, it is not undeserving of that very general use into which it has been brought on that day; probably from an intuitive perception of the more mixed and less purely jubilant tone of the "Benedictus." (p. 357).—*Principles of Divine Service*.

The Rev. F. PROCTER speaking of the *Jubilate* remarks:—'It is an appropriate song of praise for Creation and Providence, and has been most commonly used: but from the history of its appointment, and the words of the Rubric, it is clear that *Benedictus* should not be used, 'except when that shall happen to be read in the Chapter for the day, or for the Gospel on St John Baptist's day.' *Jubilate* is always ordered, together with *Te Deum*, on the occasion of a solemn thanksgiving.' (p. 206).—*History of the Book of Com. Prayer*.

THE CREED.

¶ 'Then shall be sung or said the Apostles' Creed by the Minister, and the People, standing; except; &c.

211.—To attempt to give a complete history of the various *Credo*s that have been used in the Christian Church would far exceed the limits, and, indeed, the design of these pages, the special aim of which is rather to elucidate, as our Title expresses, the 'Conduct, Order, and Ritual of Public Worship.' It will be sufficient, therefore, if we observe, that the repetition of a Creed in the Public Services originated in the East, in the Church of Antioch, about A. D. 471, when the Nicene Creed was introduced with the view of checking the growth of *Arianism*; the Church of Constantinople followed the example, A. D. 511; and later, the third Council of Toledo, A. D. 589, ordered its use in the Spanish Church; thence it passed to the Gallican in the reign of Charlemagne; and from this Church it was introduced into the Anglo-Saxon. It was not till A. D. 1014, that the *Nicene Creed* found its way into the Roman Liturgy. Prior to this the simpler Creed, called the *Apostles' Creed*, was more peculiar to the Roman or Italian Church.

The original use of such summaries of faith was for the instruction and admission of the Catechumens preparing for Baptism, and not for employment in Public Worship: we find also, that the early Creeds were various in their forms, and different in their phraseology, though pretty much the same in substance; but as heresies increased, the Creeds, of course, were time after time augmented, and their dogmata pointed to meet each phase of heterodoxy as it grew into importance. The different Creeds of the early Church are all apostolically derived, and may be chronologically traced in the writings of Irenæus (*ob.* A. D. 202); of Tertullian (*ob.* A. D. 220); Origen (*ob.* A. D. 254); Cyprian (*ob.* A. D. 258); Gregory Thaumaturgus (*ob.* A. D. 270); Lucian, presbyter of Antioch (*cir.* *ib.*); and in the Apostolical Constitutions, of the 2nd or 3rd century; there are also the Creeds of Cæsarea in Palestine; of Alexandria; of Antioch; the *Roman or Italian Creed*, commonly called the *Apostles' Creed*, (a version of, which is given by RUFFINUS of *Aquileia*; *ob.* A. D. 410); the *Nicene Creed*. A. D. 325; (completed at Constantinople. A. D. 381); and the *Athanasian Creed* of the 5th or 6th century: a full account of all which will be found in *Bingham*. (Bk. x. c. 4).

212.—The tradition, that the *Apostles' Creed* was so called from the Apostles having each delivered an article of belief before they quitted Jerusalem, and arranged the whole into one standard of faith, is devoid of proof; notwithstanding we find this idea mentioned by *Ruffinus* (*Expos. Symb., ad Calcem Cypr.* p. 17), and strongly defended by *Dr. Comber*. A more ancient writer, under the name of *St Austin*, even goes so far as to point out the distinct article each particular Apostle contributed (*AUGUS: De tempore.* Sermon. 115. al. 92.). There is little doubt that this *Creed* is a summary of the faith received from the Apostles, and their more immediate disciples; but there is no sufficient evidence that the Apostles themselves were the compilers of this formulary *totidem verbis*. The *Apos-*

ties' Creed is considered to be the old Roman or Italian Creed, which, however, does not appear to have been known in its present form before the time of Ruffinus of Aquileia; there are two or three of the articles, indeed, that were not found in it for three or four hundred years. It would seem, that although the Apostles used no one especial Creed, yet, judging from *Acts* viii. 37; *Rom.* x. 10.; 1 *Pet.* iii. 21., there is little doubt but they employed some form or other in admitting Catechumens to Baptism; but since no certain formulary had been prescribed for all Churches universally, every Church was left at liberty to frame its own Creed. Whence it arose, that from the Roman Church not having been exposed to the assaults of Arianism, that Church long held to the simpler and more ancient formulary, commonly known as the *Apostles' Creed*; and from this Church it was introduced into the Anglo-Saxon Offices, and into those of the later English Church.

213.—The Creed used to be repeated privately by the Choir in the old Service of Matins; and at the beginning of Prime the Priest would say the Creed *inaudibly* till he arrived at the clause '*carnis resurrectionem*:' here he would elevate his voice, in order that the Choir should respond aloud with the last article, '*et vitam æternam. Amen.*'

This Creed occupied the same place in the Roman Offices as in our present Liturgy; the design being that the Congregation should profess their faith in what the Lessons had just taught them, and so be duly prepared to offer up the petitions that follow; for 'how could they call on Him in whom they have not believed.' In the old English Service Books, however, the *Apostles' Creed* came after the Collects (*Brev. Sarisb. Psalt.* fol. 13; *Brev. Ebor.* fol. 231). In the *First Prayer Book* of Edw. VI. A.D. 1549. this Creed is placed after the Lesser Litany, immediately before the Lord's Prayer, headed by this Rubric:—

'Then the Minister shall say the Creed and the Lord's Prayer in English, with a loud voice, &c. (1549).—KEELING p. 23.

In the Liturgies of 1552, 1559, and 1604, the Apostles' Creed was transferred to the position it now occupies ; but the Rubric was simply :—

'Then shall be said the Creed by the Minister and the People standing.' (1552, 1559, 1604).—*ib.* p. 20, 21.

At the *last* Review in 1662, the Rubric was augmented to what it appears in our present Prayer Book, thus :—

¶ *'Then shall be sung or said the Apostles' Creed by the Minister, and the People standing : except only such days as the Creed of St Athanasius is appointed to be read.'*

In the '*Alterations*' proposed by the Royal Commissioners in 1689 the word '*sung*' was to be omitted from the Rubric, and the appellation given to the two Creeds was to be qualified ; thus :—

'Then shall be said the Creed, commonly called the Apostles' Creed, by the Minister and the People standing. Except only such days as the Creed, commonly called St Athanasius's Creed, is appointed to be read.'—(*Printed by Order of the House of Commons.* June 2nd, 1854.).

These '*Amendments*,' however, were never adopted. Let us now pass to the consideration of the

MANNER OF SAYING THE CREED.

214.—The Rubric enjoins that the Creed shall be '*sung or said by the Minister and the People*'; this direction, coupled with the use of the pronoun of the first person in the *singular* number, "*I believe*," &c. calls upon the Congregation individually to join *with*

* In the AMERICAN LITURGY the Rubric is :—

'Then shall be said the Apostles' Creed by the Minister, and the People standing. And any Churches may omit the words, He descended into Hell, or may, instead, of them, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.'

Then is annexed the *Apostles' Creed*, after which is the Rubric, '*or this*,' followed by the *Nicene Creed*. The like occurs in the "*EVENING PRAYER*."

The *Athanasian Creed* is omitted from the AMERICAN LITURGY.

the Minister in uttering distinctly and aloud each clause in succession. The Creed must be said *with*, not *after*, the Minister, i. e. as soon as the *first syllable* of a clause is uttered by the Minister, the People are to take it up, and follow on; they are not to wait till the entire clause has been said before they begin. It would contribute much to the Creed being more universally repeated if the Clergyman were to adopt a more deliberate enunciation than is usually the case; and be particular in requiring the Sunday School Children clearly to articulate clause after clause; and mark the distinct application of the *three* sections into which the Creed is divided. The confession of faith is personally essential to all (*Rom. x. 10*); while the open profession of faith before the Congregation is publicly serviceable in upholding their joint communion: besides which, as the foundation of our petitions following, it enables us with better grace to "call on Him in whom we have believed" (*ib. 14.*). It will not suffice for the People merely to listen, and conclude with an audible '*Amen*;' it is a matter of great personal concern to each member of the Congregation, and therefore every individual ought to be anxious and ready to pronounce the Creed audibly and fervently with the Minister.

215.—With regard to the permission to '*sing*, or *say*,' the Apostles' Creed; we do not find that it ever was a practice to *sing* it; nor does the structure of its sentences render it probable: it has been uttered in *monotone*, but not *sung*. The word "*sung*" was introduced into the Rubric at the last Review in 1662, and seems to have been borrowed from the *Scotch Liturgy* of 1637; but we have no record of the Apostles' Creed being *sung* in the Public Service of the Church of England; and it is by no means likely that it will be attempted in the present day.

We will now annex a few opinions with regard to the introduction of the Apostles' Creed in this place, and to its joint utterance by Minister and People.

L'ESTRANGE writes:—‘This and the other Creeds in the Offices of our Church are always appointed to be said after the reading of some part of Canonical Scripture; because *Faith comes by hearing*, &c. (Rom. x. 17.); first hearing, and then faith.’ (p. 81.).—*Alliance of Divine Offices.*

BP. COSINS says:—‘The Creed was pronounced by the whole Congregation; and it was a very ancient custom to do so, as appears by a passage in the Commentaries that go under *St. Ambrose's* name. (1 Cor. xi. 5.).’—Additional Notes to NICHOLL'S *Book of Common Prayer.*

DR. BENNET states:—‘After diverse portions of Scripture have been read, nothing can more properly follow than that *Creed*, which is commonly call'd the *Apostles' Creed* or a summary of that doctrine which was alwaies profess'd by the members of the Christian Church, from the Apostles' daies down to our own times.....This *Creed* is also appointed to be sung or said by the Minister and People, that is, by the whole Congregation; because 'tis the profession of every person present, and ought for that reason to be personally pronounc'd by every one of 'em, the more expressly to declare their belief of the same to each other, and consequently to the whole Christian world, with whom they maintain communion. And accordingly the form runs in the singular number. For the Minister does not say in the name of the Congregation, *We believe in God, &c.*, but each person saies in his own name, *I believe in God, &c.*.....Now that the Congregation may repeat their *Creed* as they ought, let me intreat them frequently to reflect upon the weightiness thereof. And let me intreat the Clergy also to take care, that they do *not begin* it too hastily. The People should have time to erect their souls as well as their bodies; and therefore they must not be hurried, but allow'd so much leisure, as will enable them to begin all at once, and go through the whole form with a decent deliberation.’ (p. 57.).—*Paraphrase on Book of Common Prayer.*

SPARROW observes:—‘The *Creed* follows soon after the Lessons, and very seasonably; for in the *Creed* we confess that faith, that the holy Lessons teach. The *Creed* is to be said, not by the Priest alone, but by the Priest and People together. (Rubric before the *Creed*). For since confession of faith is publick, before God, angels, and men, is so acceptable a service to God, as is shewn; fit it is, that every man, as well as the Priest, should bear his part in it; since every man may do it for himself, as well, nay better than the Priest can do it for him: for as every man knows best what himself believes, so it is fittest to confess it for himself, and evidence to the Church his sound belief, by expressly repeating of that *Creed*, and every particular thereof, which is, and always hath been, accounted the mark and character, whereby to distinguish a true Believer from an Heretick or Infidel.’ (p. 40).—*Rationale.*

DEAN COMBER remarks:—‘The place of the *Creed* in our Liturgy is, first, immediately after the Lessons of holy Scripture out of which it is taken; and since faith comes by hearing God's word, and the Gospel doth not profit without faith, therefore it is

'very fit, upon hearing thereof, we should exercise and profess our faith. Secondly, the *Creed* is placed just before the Prayers, as being the foundation of our petitions; we cannot call on Him, on whom we have not believed (*Rom. x. 14.*); and since we are to pray to God the Father in the name of the Son, by the assistance of the Spirit, for remission of sins, and a joyful resurrection, we ought first to declare, that we believe in God the Father, the Son, and the Holy Ghost, and that there is remission here and resurrection hereafter to be had for all true members of the Catholick Church, and then we may be said to pray in faith. And hence St Ambrose, and St Augustin, advise Christians to say it daily in their private devotions; and so our old Saxon Councils command all to learn and use it, not as a prayer (as some ignorantly or maliciously object) but as a ground for our prayers, and a reason for our faith and hope of their acceptance: upon which account also, as soon as persecution ceased, and there was no danger of the heathens overhearing it, the *Creed* was used in the public Service. We must give our positive and particular assent to every article as we go along, and receive it as an infallible oracle from the mouth of God, and for this reason we must repeat it with an audible voice after the Minister and in our mind annex that word "I believe," to every particular article; for, though it be but once expressed in the beginning, yet it must be supplied, and is understood in every article."—(quoted in MANT's *Book of Com. Prayer* in loco.)

DR. BISSE observes:—"This open "confession with the mouth," to be made by all the people, is chiefly with regard to men; before whom hereby as we give glory to God, so we call upon others to be witnesses, approvers, and followers of our faith. For with regard to God, who seeth the heart, it is sufficient to a man's righteousness or justification in His sight, if he "believeth with the heart." And in this respect also the practice of the Church of Rome seems deficient; which appoints the *Creed*, as well as the *Lord's Prayer*, to be said secretly; that is, either mentally, with the heart, not with the mouth, which is no confession at all, or silently by every one to himself, not audibly in the hearing of the Congregation; which defeats the intended acts of confession, namely, the satisfying of the Congregation that we hold the same faith, and the confirming and encouraging of them in the same."—(quoted in MANT's *Book of Com. Prayer* in loco.)

WHEATLY says:—"It is true indeed the primitive Christians, by reason they always concealed this and their other mysteries, did not in their assemblies publicly recite the Creed, except at the times of Baptism; which, unless in cases of necessity, were only at Easter and Whitsuntide. From whence it came to pass, that the constant repeating of the Creed in the Church was not introduced till five hundred years after Christ; about which time Petrus Gnapheus, bishop of Antioch, prescribed the constant recital of the Creed at the public administration of Divine Service. The place of it in our Liturgy may be considered with respect both to what goes before, and what comes after it.' (p. 146.) *Bp. Warburton's* comment upon this is:—"That Creed was the Nicene only, not the *Roman*; which the Greeks knew nothing of at that time, or for many years after. The Apostles' Creed seems to have been

'brought into the public Offices in the 9th century, or the time of "Charles the Great, as to the *Gallican* Churches; but whether anywhere else so soon, quære." *Wheatly* then proceeds to give the substance of Dean Comber's remarks quoted above; after which, he adds:—"Both Minister and People are appointed to repeat this 'Creed; because it is the profession of every person present, and ought for that reason to be made by every one in his own person; the more expressly to declare their belief of it to each other, and consequently to the whole Christian world, with whom they maintain communion.' (p. 147.).—*Ill. of Book of Common Prayer*: or, *Corrie's* edition. p. 143.

SHEPHERD observes:—"Before it, (the *Creed*) are the *Lessons* taken out of the Holy Scriptures. "Faith cometh by hearing"; and we, having heard the word of God, profess our belief of it. The word did not profit the Jews, for want of faith in them that heard it. We trust it will profit us, who immediately after hearing it, individually make open profession of our belief. After the *Creed* follow the Collects and Prayers, and on the days appointed the Litany. Our belief is the basis of our supplications.—"Faith is the fountain of prayer," says *Austin*; and "How shall they call on Him in whom they have not believed," asks an inspired Apostle? That we may call upon Him properly and effectually, we first declare our belief by reciting the *Creed*. With strict propriety, therefore, have the Compilers of our Liturgy directed us to repeat the Apostles' Creed *after* we have heard "God's holy Word"; and *before* we proceed "to ask those things that are requisite and necessary, as well for the body as the soul"...It is the confession of every person present, and therefore every one ought personally to pronounce it *with* the Minister..... Let none of the People imagine, if they hear the Minister repeat it, and themselves say *Amen*, that this is sufficient; for every member of the Congregation is as much concerned in the rehearsal of it, as the Minister himself. At the conclusion of a Collect, he who adds *Amen* is supposed sufficiently to unite in the whole; but belief is considered as a thing so entirely personal, that the Church has directed the whole Congregation to accompany the Minister in the recitation of her Creeds; excepting only that of *Athanasius*, where the recital of the clauses by the Minister and People *alternately* is equivalent to the repetition of the whole.' (p. 246.) In a *Note* is added:—"in some of our country Churches, the People say the Apostles' Creed *after* the Minister. Before they utter a word, he finishes a sentence; and then pauses till they have begun, and repeated it after him. Thus each article is twice rehearsed, first by the Minister, and afterwards by the People. This practice I conceive not to be consonant either to the directions or meaning of the framers of the Rubric."—*Eluc. of Book of Com. Prayer*. Vol. I.

The Rev. P. FREEMAN says of the *Creed*:—"It has ever succeeded hearing, whether of Psalms or other Scripture, or both; no less than it has preceded, or been associated with prayer. It is this that renders the transition to the Prayers from the Lessons and Canticles,—to the Prime or Compline tone, from that of Matins and Lauds, or that of Vespers,—though sensible, by no means abrupt. We pass by a nicely shaded gradation out of the

'stage of service in which the objective is dominant, to that in which the subjective claims the larger part, though it can never rightly be the supreme consideration. This function is finely performed by the Creed; while it rounds up, fills in, and completes the cycle of Christian doctrine brought to view by the Lessons; it at the same time turns towards us its subjective and practical side, as the faith of living men; and admonishes that "praying is the end of preaching," and prayer, in this world, the condition and the instrument of the fruition of God.' (p. 361.).—*Principles of Divine Service.*

The Rev. J. JEBB remarks:—'There is something remarkable in the direction prefixed to it (the Creed) in our present Prayer Book. It is directed to be "*sung or said*." The direction as to singing occurs first in the Scotch Liturgy, where "*said*" precedes "*sung*"; it was altered to its present form at the last Review, the direction in all the preceding editions being simply "*said*." There is no other instance of the word "*sung*" being applied to any part of the Service except those which are usually sung to the organ, as the Psalms, Canticles, Nicene Creed, and Hymns; or occasionally, as the Litany; or which like the latter are set to an air. Now there is no record of the *Apostles' Creed* being so performed in the Church of England. It is simply recited on one note; and the only inflexion is the cadence on *Amen*, adopted in some Choirs, but not found in the most ancient Choral books. The Hymn is not constructed for chanting, not being divided into verses. It is, however, divided into three paragraphs, as the Nicene Creed: the first relating to the Father, the second the Son, the third to the Holy Ghost, and to those particulars of the Christian faith, which have reference to the dispensation of the Spirit.....It would be well if, in repeating it, a slight pause were made between each of the paragraphs above mentioned, sufficient to discriminate the subject matter.' (p. 353.).—*Choral Service.*

The Rev. F. PROCTER states:—'The repetition of a Creed in the course of the ordinary Public Service is not a custom of the early Church. It was taught to the Catechumens, and rehearsed by them in the hearing of the faithful at their Baptism. This appears to have been the earliest use of the forms which are still extant of the confessions of faith of various Churches or Dioceses.....The fact of the existence of many Creeds, among the scanty records of the Ante-Nicene Church, differing in expression, though agreeing in subject and order, proves that the Churches founded by the Apostles in receiving the general deposit of Christian doctrine did not receive from them any such formula as we now understand by the Creed. The confession of faith in order to Baptism was at first of the simplest kind: "I believe that Jesus Christ is the Son of God." (*Acts viii. 37.*). But early heresies made it necessary to introduce more exact definitions. Hence we have, towards the end of the second century, a declaration by Irenæus of the faith received from the Apostles and their disciples; and also by Tertullian, in the shape of an enlargement of some articles of the Creed. What is called the *Apostles' Creed* is the Roman or Italian Creed and is found in the exposition of Rufinus of Aquileia. (p. 206.).....Both Minister and People are directed to repeat

'the Apostles' and Nicene Creeds, because it is the profession of 'every person present.' (p. 210.)—*Hist of the Book of Common Prayer.*

POSTURE AT THE CREED.

¶. 'The Minister and the People standing.'

216.—The Rubric sufficiently denotes the *posture* to be assumed by the Minister and People during the repetition of the Creed; viz. that of '*standing*.' This has been the custom from time immemorial; and not only does the character of the Creed seem to require such an attitude, but holy zeal and Christian feeling would certainly call us to our feet while making this profession of faith in order to mark our resolution to maintain it, and defend it. Many writers emphatically urge this gesture upon the Minister and People; a few of them are cited below.

L'ESTRANGE writes:—"It is ordered to be read *standing*, for three reasons. First, because it is, as to the substantial thereof 'taken out of the Gospels which were to be rehearsed *standing*.' Secondly, because the stationary posture is most significant, and importeth a resolution to defend and maintain the faith we profess; when we assert anything with much earnestness, we usually say, *this is truth, and we will stand to it*. Thirdly, in imitation of the order of the Catechumens, who did rehearse it in a stationary posture. St. Austin relating one *Victorinus* his deportment in this case speaks thus, *ut ventum est, &c.* "As soon as the time came for him to make profession of his faith, which was used to be done in a set form of words, got by heart, and from an high place of ascent, so as all the faithful might behold, the Presbyters offered him, that if he would, he should rehearse it in private," (as some others did, for fear of being daunted with so great an audience.) "he refused it, saying, he would do it in the presence of the whole Congregation, and presently he mounted up." From which story very inferrible it is, that as the eminence of the place was regularly required for the greater evidence of the fact, so was the posture erect as most serviceable to that end, although St Austin saith it not in direct terms.' (p. 81.)—*Alliance of Div. Offices.*

SPARROW observes:—"We are required to say the Creed '*standing*, by this gesture signifying our readiness to profess, and our resolution to adhere and *stand to*, this holy faith.' (p. 40.)—*Rationale.*

DR. BENNET writes:—"And this they are requir'd to do in a '*standing* posture. For since 'tis a declaration made to man, even to the Congregation present, therefore *knéeing* is not a proper

'posture. Nor is *sitting* a proper posture; for how odly would it appear, for a whole Congregation to *sit* and repeat a form of words one to the other? Does this look decently? Does not every person that shews any respect, or has any manners, *stand* when he solemnly addresses himself to his equal upon any important business? And will any one say, that the whole Congregation (especially consider'd as Christians) are not his equal? Or that the profession of his Christian *belief* is not a solemn action, and of great importance? *Standing* therefore is the most proper gesture. But bare standing is of no use, unless our minds be attent, and we regard what we do when we repeat the *Creed*. We are to consider therefore, that we are then engaged in a most serious affair. We are owning that *faith* by which we hope for salvation. And certainly this ought to be done with our souls awake, with an unfeign'd devotion, and the most sincere resolution to persevere therein to the end of our daies. How greatly then are those persons to blame, who either thro' laziness do not repeat their *Creed* at all, or thro' negligence repeat it after such a manner, as too plainly shews, that they are not at all affected thereby, or concern'd about what they are doing? They would be much more intent upon a gainful bargain; but alas! Christianity is vile in our eyes; 'tis not thought worthy of our care; 'tis what we do not value, and therefore do not mind.' (p. 58).—*Paraphrase on the Book of Com. Prayer*.

DEAN COMBER says:—'To shew our consent the more evidently, we must *stand up* when we repeat it, and resolve to *stand up* stoutly in defence thereof, so as, if need were, to defend it, or seal the truth of it with our blood.'—(quoted in MANT's *Book of Com. Prayer* in loco.)

WHEATLY observes:—'It is to be repeated *standing*, to signify our resolution to *stand up* stoutly in defence of it. And in Poland and Lithuania the nobles used formerly to draw their swords, in token that, if need were, they would defend and seal the truth of it with their blood.' (p. 147).—*Rat. III. of Book of Com. Prayer*.

ABP. SECKER says:—'We *stand* at the repeating of the *Creed*: to express our steadfastness in it; and our readiness to contend earnestly, in every proper method, for the faith once delivered to the saints.' (p. 481.).—*Works* Vol. III.

SHEPHERD states:—'The *Creed* is appointed to be said or sung by the Minister and the People, *standing*. This was the attitude, in which the Catechumens in the *ancient* Church always repeated it. The *Creed* is not so immediately addressed to God as our Prayers are. It is a solemn declaration, reciprocally made by one man to another, by every individual to the whole Congregation. Now, whenever one man addresses an assembly of his equals, (and in the House of Prayer all men must be considered as equal,) *standing* is the attitude which among us decorum naturally suggests; and it is therefore the attitude enjoined by the regulations of the Church. An additional reason for the attitude is, that this declaration of faith is made in the presence of God; by whom, at the same time, we wish it should be heard and towards

'whom we should shew every mark of respect and reverence. Again, *standing* may imply a determination to defend and maintain the faith which we profess. And upon this principle is to be explained the ancient practice of some Churches, where the nobility repeated the Creed *standing*, and with their swords drawn; intimating, that they would, to the utmost defend the doctrines of the Creed, and were prepared if necessity should require, to seal the truth of it with their blood.' (p. 247.).—*Eluc. of Book of Com. Prayer*. Vol. I.

The next point for our consideration in the repetition of the Apostles', and other Creeds, is the *attitude* which many assume of

TURNING TO THE EAST.

217.—This practice is at the present day by no means universal, either with Clergymen, or with Congregations. The *turning to the East* during the saying of the Creed is enjoined by no law, Canon, or Rubric; and, therefore, cannot be insisted upon in the Officiating Minister, nor be imposed upon an unwilling Congregation. The usage, certainly, is very ancient; and is by some derived from the custom of the Jews, who used to pray to the Great Jehovah in the direction of the mercy-seat in the Holy of Holies: during the Captivity also, Daniel, in compliance with the general usage, turned his face towards Jerusalem when at prayers. (2 *Chron.* vi. 38; *Dan.* vi. 10.). Others trace its origin to the Pagan practice of worshipping towards the east, where, these heathens imagined abode their great deities, the Sun, Moon, &c. From the one, or the other of these originals, the *worshipping towards the east*, and *turning to the east* during the repetition of the Creeds, seem to have been introduced into the Christian ritual.

218.—The earliest notice of the usage by the ancient fathers of the Church appears to be in connection with the rite of Baptism, when the Catechumens would turn their faces first to the *west* to renounce the Devil, and then to the *east* to enter into covenant with Christ; and at which time the recital of the *Creed* was an important element of their

admission. Among the various reasons assigned by these authors, we may mention—*1st.* because the *East* was the point of the sun-rising, and the symbol of Christ, who is the Sun of righteousness, 'the Day Spring from on High'; *2ndly.* because the *East* was the place of Paradise; *3dly.* because Christ made His first appearance in the *East*, whence He will also come at His second Advent. It was on these accounts that the early Christians usually prayed toward the East, and, as a natural consequence, built their places of worship lengthways from west to east, so as to accommodate this principle: nor do we find that these usages have been discontinued from that age to this.

219.—Much has already been said on this question in a preceding Volume (Vol. **B.**), we will, therefore, merely add, that the custom of *turning to the east* while repeating the *Creed* is very general, and very commendatory. To see the Officiating Minister and his entire Congregation *turning simultaneously to the east*, and repeating aloud the Creed of their fathers, is a very stirring and touching sight, and as much proclaims the oneness of their faith, as it portrays the ardour of their devotion.

220.—In those few Churches, however, where custom has not sanctioned the practice, or where it may have grown into desuetude, any attempt to effect its introduction, or renewal, must be made with caution, and would require some preliminary tact combined with the *suaviter in modo*.

When the Reading-Desk faces north or south the Clergyman can with facility, and some degree of grace, *turn to the east* at the saying of the *Creed*; but when the Reading-Desk looks westward towards the Congregation, it has a strange appearance for the Minister suddenly to present his back to the People. And where the usage is seldom practised, the occasional indulgence of the habit, particularly by a stranger only temporarily 'officiating,' would, in

a Reading Desk of this last construction, provoke among the Congregation, as we have ourselves seen, no little irreverent gesticulation, which it would take some time to wear off: in these cases, it is certainly better for the Officiating Minister to ascertain beforehand the usage of the place, and to conform to that usage, though it may militate against his own views of propriety; nor must he forget that in "things indifferent" with respect to religion, '*propriety*' when not contravening any law, Canon, or Rubric, of binding authority, is a matter of mere opinion.

221.—As regards the *Congregation* themselves, the greater part are so placed with their faces *eastward*, that no change of attitude can be distinguished, nor, indeed, can it here be called for. With respect, however, to those of the assembled People who are in the side-aisles, or elsewhere, with their faces differently directed, they usually exercise the liberty of following the dictates of their own feelings: some *turn eastward* on this occasion, while others remain without any change of posture; the diversity greatly depending on the custom of the place, the habit of the individual, or the force of example. Enough, we trust, has now been said upon this question; and we doubt not that the numerous Ecclesiastical opinions cited in Volume **B**, will furnish all the practical information that may be required. *Bingham*, in his *Antiquities of the Christian Church* (bk. viii. 3; xi. 7; xiii. 8.), goes more fully into this matter, and should be consulted by those who wish for additional particulars, and deeper argument.

BOWING AT THE NAME OF JESUS.

222.—This question, likewise, has been already discussed in a preceding volume (Vol. **B**.), yet it will be necessary to add in this place a few further remarks, avoiding as much as possible all undue repetition. The practice of *bowing on repeating the name of Jesus* whenever it may occur in Divine

Service, is of some antiquity, and owes its origin to that passage of St Paul's Epistle to the Philippians which says—"That at the Name of Jesus every knee should bow." (ii. 10.). This usage we find enjoined in the 18th Canon of 1603, which is of binding force upon the Clergy; and, therefore, conformity in this respect is expected from them especially. The Canon thus reads:—

'.....When in time of *Divine Service* the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward Ceremonies and Gestures, their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ the true eternal Son of God is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come are fully and wholly comprised.'.....—Canon 18.

The original of this Canon will be seen in the *Injunctions* of Elizabeth of 1559. The 52nd of which prescribes:—

'Whosoever the Name of Jesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, due reverence be made of all persons, young, and old, with lowness of courtesy, and uncovering of heads of the menkind, as thereunto doth necessarily belong, and heretofore hath been accustomed.'—CARDWELL'S *Doc. Ann.* i. 199: SPARROW'S *Coll.* p. 82.

The 'reverence' thus ordered in the 18th Canon is pretty generally observed when the name of Jesus occurs in the *Creeds*; but in other cases it is not so universally practised. In so far as the Clergy are concerned, they are bound by the *Canons* (of 1603), and are not at liberty to plead exemption from this rule, or to excuse themselves by reason of the ceremony not being enjoined in the *Rubrics* of the Liturgy. With regard to the People, however, these Canons are not of binding authority; and since there is also a difference of opinion among divines with respect to the correct interpretation of *Phil.* ii. 10. our Congregations feel themselves at liberty to exercise their own judgment; yet they usually follow the custom of the place, and the example of the *Officiating Minister*. It has been remarked, that when the name of Jesus occurs in Divine Service while the Minister or People

happen to be in a *standing posture*, then it is that this 'reverence' is more generally observed. In the *Credo*, therefore, the custom is almost universal, since both Minister and People are then *standing*; in the *Lessons* it is more frequently left to the Officiating Minister, who alone is then *standing*; while in the *Prayers*, the practise seems almost to have fallen into desuetude, from the fact of both Minister and People being then in an unsuitable or 'incompatible attitude.' The *incompatibility* of the attitude we cannot recognize; therefore, let not the Clergyman be wanting in due reverence to the name of JESUS, and we shall then find our People less backward in conforming to so impressive and commendable a usage.

We will add a few opinions supplemental to those we have already given in Volume B.

HOOKE writes:—'Because the Gospels, which are weekly read, do all historically declare something, which our Lord Jesus Christ Himself either spake, did, or suffered in His own Person, it hath been the custom of Christian men then especially in token of the greater reverence to *stand*, to utter certain words of acclamation, and at the name of Jesus to *bow*. Which harmless ceremonies, as there is no man constrained to use; so we know no reason wherefore any man should yet imagine it an unsufferable evil. It sheweth a reverend regard to the Son of God above other messengers, although speaking as from God also. And against Infidels, Jews, Arians, who derogate from the honor of Jesus Christ; such ceremonies are thus profitable. As for any erroneous estimation, advancing the Son above the Father and the Holy Ghost, seeing that the truth of His equality with them is a mystery so hard for the wits of mortal men to rise unto, of all heresies that which give Him superiority above them is least to be feared.' (bk. V. ch. 30.).—*Eccl. Polity*.

DR. BISSE remarks:—'The other usage, of *bowing at the name of Jesus*, seems founded on that Scripture, where it is declared, that "God hath given Him a name, &c." (Phil. ii. 9, &c.; Isai. xlv. 23.). Now though the Rubrick be silent herein, yet the *Canon* of our Church thus enjoins: "*that when in time of Divine Service, &c.*" Now if such reverence be due to that great and ever-blessed name, when it is mentioned in the Lesson or Sermon, how much more in the *Credo*, when we mention it with our own lips, making confession of our faith in it, adding the very reason given in the *Canon*, that we believe in Him, as "the only Son," or "only-begotten Son of God," the Saviour of the world; and when too we do this *standing*, which is the proper posture for doing reverence?' —(quoted in MANT'S *Book of Common Prayer*. p. 290.).

COLLIS says:—"It is usual for our Congregation to bow, when we come to this article of the Creed: agreeably to the pious ordinance of our Reformers, first established by the Queen's Injunctions 1559, and afterwards incorporated into the *Canons* of the year 1603. It is there provided, that "*when in time of Divine Service,*" &c.—(*ibid.* p. 80.).

ABP. SECKER observes:—"Another thing, yet more usual in saying the *Creed*, is to bow, when the name of *Jesus* is mentioned. And some have thought that to be their duty, whenever it is mentioned, at least in Divine Service: because they find in their Bibles the words "*that at the name of Jesus every knee should bow.*" But this is no ancient notion: and the generality of judicious commentators allow it not to be the meaning of the place: a more exact translation of which would be, '*that in the name of Jesus every knee should bow,*' that is, *every one should pray*: according to that other passage of St Paul, "*I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you,*" &c. However, it is a practice of some antiquity; and whatever a few over-scrupulous people have imagined, surely a harmless one: for nobody means to worship the sound, but the person whom it denotes. And though we confess, there is no more reason to worship the Son of God, by bowing to Him, than the Father; nor to worship Him, on hearing the name of Jesus, than the name of Christ: yet it is not good to be contentious about an innocent custom; which also may help attention, and increase devotion. Besides, it is authorized by the 18th Canon of our Church, which directs, that "*when, in time of Divine Service the Lord Jesus shall be mentioned, due and lovely reverence, shall be done by all persons present, as it hath been accustomed.*" Possibly these last words may be designed to intimate, that fear of giving offence by leaving off the custom was a principal motive to the injunction. And if so, in proportion as the danger abates, the injunction grows less important. Accordingly they, who are intrusted with the execution of the *Canons*, have not lately, if ever, enforced it, or laid stress upon it. And indeed, as the greater part of most Congregations disregard it, except in the *Creed*, they ought not to judge hardly of those, who omit it then also: however proper they may think it for themselves, to distinguish that part of their belief, which peculiarly belongs to them as Christians, from the preceding, by this gesture." (p. 432).—*Works*. Vol. III.

Among more modern authorities, and in addition to what we have cited in *Volume II*, we may quote the following:—

DR. BLOMFIELD (late *Bishop of London*) states:—"As to those forms and ceremonies which, are expressly enjoined in the Rubric or *Canons*, and which, as is said in the 18th Canon, are intended to "testify the people's humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world," I think that upon the principle asserted by *Bishop Butler* they are clearly reasonable, and that, being enjoined by the Church, they are obligatory upon its members. Such are the various devotional

'postures prescribed in the Book of Common Prayer, and the *doing* *lowly reverence* when in time of Divine Service the Lord Jesus is mentioned, as directed by the same *Canon*; which custom, says Hooker, "showeth a reverent regard to the Son of God," &c. (see *supra*).—*Charge* A. D. 1852. p. 48.

DR. BLOOMFIELD writes in his Annotations on the Greek text of this passage:—"the expression *ἐν τῷ ὀνόματι Ἰησοῦ* most Protestant Commentators regard as simply equivalent to *τῷ Ἰησοῦ*; while *Romanists* convert the bowing at the name of Jesus to a mere *ceremony*. A middle course will here, as often, be found nearest the truth. The Apostle *may* have meant to represent the supreme dignity of Jesus by such a form of expression as would designate that of a *man* in the highest dignity; namely, in not only the bowing of the knee to Him when *present*, but even at the pronouncing of His *name*; which is, I believe an Oriental custom. At all events, the words designate the *profound subjection* of all created beings to the supreme dignity of Jesus; but they by no means authorize any such empty ceremony as that of the *Romanists*." *Ἐν τῷ ὄν*: means, "in virtue of that dignity." (*Phil.* ii. 10).—*Greek Testament*. Vol. ii. p. 341.

The Rev. M. PLUMMER after citing *Canon* 18. observes—"This due and lowly reverence should be done by all persons present, whenever the Name of the Lord *Jesus* is mentioned during Divine Service, and not merely in the Creed." (p. 83.)..... At the word 'Son' in all the Gloria Patri's in some Churches they make a reverence.' (p. 78).—*Observations on Book of Com. Prayer*.

A writer in the BRITISH MAGAZINE remarks:—"The text of Scripture (*Phil.* ii. 10, in reference to *Isa.* xlv. 23.) which asserts that at the name of Jesus *every knee shall bow*, is certainly a very important one, and the act of *religious adoration* thereby inculcated is a matter not to be lightly regarded, or to be treated as a mere ceremony; for do we not confess, by the nature of the act as an Eastern custom, that the Lord *Jesus* was placed in the highest state of dignity in which any man of power and influence could be placed; and do we not further confess from the Apostolic assertion in the text, as coupled with *Isaiah* xlv. 22, 23, our belief in the divinity of our Saviour? Surely, then, the *bowing* at the name of *Jesus* expresses a belief in an important article of the Christian Creed, and thence the profound subjection that is consequent on such a belief..... Another correspondent apologizes for the omission of the People in this act of adoration in all parts of Divine Service, excepting during the repetition of the *Creed*, on the ground that they are *kneeling at the time*, and hence this posture is one of sufficiently humble adoration. Now Sir, this remark suggests a few considerations. If we acted according to the letter of *Phil.* ii. 10, and did *bow the knee*, as the Roman Catholics do, this might be sufficient apology, for then our *knees* are already bowed; but the fact is, that we are accustomed to *bow the head*, and this further act of adoration might be added to the one already observed by us. Might I suggest, that since women are accustomed to *courtsey* at the name of *Jesus*, and since the *courtsey* is incompatible with the posture of *kneeling*, and also since women form the more considerable part

'of our Congregations, that the *Men*, missing the example of the *Women*, or fearing to appear singular, or to cast reflections on the *Women*, who are kneeling, have gradually omitted the custom?'—*British Magazine*, May, 1841. p. 565.

223.—It must not be forgotten that the '*Amen*' at the end of the Apostles' Creed is to be repeated by Minister and People.

THE APOSTLES' CREED EXCEPTED.

¶. '*...Except only such Days as the Creed of Saint Athanasius is appointed to be read.*'—Book of Com. Prayer.

224.—This *exception* was not appended to the Rubric before the Apostles' Creed prior to the last Revision of the Prayer Book in 1662. In the previous Liturgies of 1549, 1552, 1559, and 1604, the '*Creed of St Athanasius*' stood at the end of the Order for EVENING PRAYER, headed by a Rubric appointing it to be '*sung or said*' immediately after the '*Benedictus*.' In the Prayer Book of 1549, the *Athanasian Creed* was directed to be used on six specific Festivals; while in the subsequent Prayer Books seven Saints' days were added, with the view that the Creed should be publicly repeated once a month throughout the year. This will be more fully explained when we arrive at the *Athanasian Creed* in due course.

225.—In the mean time, it will be only necessary for us to say, that the use of the *Creed of St Athanasius* in the place of the *Apostles' Creed* on the days prescribed in the Rubric at the head of the Creed of St Athanasius, and enjoined also in general terms in the Rubric before the Apostles' Creed, is imperative on the Officiating Minister. He should therefore be careful to remember the Days appointed in the Rubric at the head of the *Athanasian Creed*.* (See *postea*.)

* In the AMERICAN LITURGY, the *Athanasian Creed* is nowhere introduced; and in this place the *Nicene Creed* follows the Apostles' Creed, with permission to the Officiating Minister to use it instead of the Apostles' Creed, any time at his discretion.

III. THE COLLECTS, AND PRAYERS.

The PRECES.—The Salutation.

- ¶ 'And after that, these Prayers following, &c....the Minister first pronouncing with a loud voice.'—Book of Com. Prayer.

(Minister and People standing.).

226.—The alternate petitions following, and similar responsive versicles, were formerly called '*Preces*' to distinguish them from the continuous Prayers which were termed '*Orationes*.' The *Salutation*, or mutual intercession between Minister and People, involved in the first two Versicles:—

'The Lord be with you.

'Answer. And with thy spirit.—(*Book of Com. Prayer.*)

is analogous to the exhortation, "*Praise ye the Lord,*" &c. before the Psalms.

This *Salutation* is considered to be of very early origin, and to be derived from St. Paul's words in 2 *Thess.* iii. 16. '*The Lord be with you all;*' and in 2 *Tim.* iv. 22, '*The Lord Jesus Christ be with thy spirit;*' others derive it from *Ruth* ii. 4. The Council of Bracara (*Canon* 21. A. D. 563; *al.* 675.), assigns it to the Apostles, thus:—

'Placuit ut non aliter Episcopi, et aliter Presbyteri populum, sed uno modo salutent dicentes, "*Dominus sit vobiscum*": sicut in libro *Ruth* legitur (ii. 4.), et ut respondeatur a populo "*et cum spiritu tuo*:" sicut ab ipsis Apostolis traditum omnis retinet Oriens.' &c.—*Conc. Bracar.* l. c. cxi.

It comes very fitly after profession of faith has been made in the Creed; and, at the same time, it forms an excellent incentive to devotion, and community of worship.

227.—In the *First* Liturgy of Edw. VI. (A. D. 1549.) this *Salutation* followed the Responses after the Lord's Prayer; and preceded the Collects; the words, "*Let us Pray,*" being subjoined: but at the Revision of the Liturgy in 1552 it took the position it now occupies.

In the few opinions subjoined a little difference will be observed with regard to the origin of the Salutation, which it would be well to be acquainted with before passing to the consideration of the next question, the posture to be used at the repetition of it.

L'ESTRANGE writes:—‘The *Psalms, Lessons, and Hymns*, having long employed both Minister and People, they now address themselves to prayer again, the Priest greeting the People with this form, called therefore the *Salutation of the Priest*, whom they re-salute with the Response, *and with thy spirit*, derived, as many conjecture, from *Ruth* ii. 4. where *Boaz* said to the reapers, ‘*The Lord be with you*,’ and they answered him, ‘*The Lord bless thee*.’ Very ancient it is, and one of the first formulas used in the Christian Church (*Durand*). Ritualists observe that this form was only an appurtenance to Ministers of the lower orb, and that when the Bishop did officiate, he did use in lieu thereof, *Peace be to you*... In-observed let it not pass, that this *salutation* did anciently denote, as it is here applied, a transition from one Service to another, and so St. Chrysostom upon the Colossians, (*Hom.* 3.) seems to render the mode of his time. (p. 82).—*Alliance of Divine Offices*.

COSINS says:—‘St Chrysostom, upon these words of St Paul, “we know not what to pray for as we ought, but the Spirit maketh intercession for us,” telleth us, that in the Apostle’s time, there was no less peculiar inspiration to make a prayer in a Public Assembly of the Church, than there was to prophesy, and to fortel things to come, to cure diseases, to do miracles, and to speak strange languages.....The kind and nature of these public prayers which the Church now useth, is the same that the Church used (when the matters of them were inspired) even in the Apostles’ time. And the People’s answering here, as the fashion also was of old, “and with Thy spirit,” had then reference to the spiritual or inspired grace of prayer, by which they were known to speak at the beginning.” (p. 22).—This author also adds from St Chrysostom (*Hom.* 18. in 2. ad *Cor.*), “Bene precatur Sacerdos populo, et populus Sacerdoti. Nam cum Spiritu tuo nihil aliud est quam hoc. Sarum. Ante primam Orationem semper dicitur Dominus vobiscum,” &c. (p. 23).—*Additional Notes to NICHOLL’S Book of Com. Prayer*.

BP. SPARROW writes:—‘This divine *Salutation* taken out of Holy Scripture, (*Ruth* ii.) was frequently used in antient Liturgies; before Prayers, before the Gospel, before the Sermon, and at other times; and that by the direction of the holy Apostles, says the Council of Braccara. It seems as an *Introit* or entrance upon another sort of Divine Service, and a good introduction it is, serving as an holy excoitation to attention and devotion, by minding the people what they are about, namely, such holy Services, as without God’s assistance and special Grace cannot performed; and therefore when they are about these Services, the Priest minds them of it by saying, “*The Lord be with you*.”

'The people answer, "*And with thy Spirit.*" Which form is taken out of 2 *Tim.* iv. 22. and is as much as this; Thou art about to offer up Prayers and spiritual sacrifices for us, therefore we pray likewise for thee, that He, without whom nothing is good and acceptable, may be with thy spirit, while thou art exercised in these spiritual Services, which must be performed with the Spirit; according to St Paul, (1 *Cor.* xiv. 15.) Thus the Priest prays and wishes well to the people, and they pray and wish well to the Priest.' (p. 42).—*Rationale.*

DEAN COMBER observes:—'Having all repeated our *Creed* together, and thereby given good proof that we are members of the Catholick Church, and such as have a right to join in the Prayers thereof, we now prepare ourselves to pray. And since *Salutations* have ever been the expressions and badges of that mutual charity, without which we are not fit to pray, therefore we begin with an ancient form of *Salutation*, taken out of Holy Scripture: the Minister commencing salutes the people with, "*The Lord be with you,*" (*Ruth* ii. 4; *Ps.* cxxii. 8; 2 *Thess.* iii. 16): and they return it with a like prayer, "*And with thy Spirit.*" (2 *Tim.* iv. 22.). Which words have been of early use in the Christian Liturgies: and indeed the phrase is the very words of St Paul; and St John forbids us to say to any heretick "*God speed,*" (2 *John* ver. 10, 11.) But when the Minister hath heard every one in the congregation repeat his faith, and seen by their *standing up* at it, a testimony of their assent to it, he can now safely salute them all as brethren and members of the true Church:.....the People are going to pray, which they cannot do without God's help, and therefore the Minister prays that "*The Lord may be with them,*" to assist them in the duty, according to that gracious promise of our Saviour, that when two or three are met to pray, He will be with them, (*Matt.* xviii. 20.). And since the Minister prays for all the People, and is their mouth to God, they desire he may, heartily and devoutly, offer up these Prayers in their behalf, saying, "*The Lord be with thy spirit.*"—(quoted in MANT'S *Book of Com. Prayer* in loco).

DR. BENNET says:—'This form is taken from St Paul, who saies to his Disciples, "*The Lord be with you all,*" (2 *Thess.* iii. 16.) By a man's spirit, in Scripture phrase, is frequently meant the man himself. So that the People do in reality answer thus, "*May God be with thee, as thou desirest he may be with us, in the oblation of our joint Prayers.*" And in this sense the word *Spirit* is us'd in that very place, whence this form is borrow'd, viz. 2 *Tim.* iv. 22. where the Apostle saies, "*The Lord Jesus Christ be with your Spirit.*" (p. 62).—*Paraphrase on Book of Com. Prayer.*

DR. NICHOLLS states:—'The use of this Versicle is very ancient in the Church: it was enjoined by the Council of *Bracara*, which was held A. D. 676. that this form of *salutation* to the People should be used by the Priest, before the celebration of the Eucharist; and gives this reason for it: *Sicut ab ipse, &c.* "Because all the Eastern Churches use it as an Apostolical Tradition." So that it is plain from thence, that it was a form anciently receiv'd in the Church, long before the time of that Council. And both St. *Chrysostom* (in *Coloss.* Hom. 3.) and *Epiphanius*, (*Hær.* 475.)

'derive this form, from our Saviour's form of salutation to the 'Apostles after the Resurrection, "*Peace be unto you.*" And thus 'they are used in the Greek Liturgies.....*St Chrysostom* speaks 'frequently of this mutual praying of the Priest and the People, 'for each other: 'Εν φηκτοῖς, κ. τ. λ. "*In these venerable mysteries, "well does the Priest pray for the People, and the People for the "Priest; for by this expression, and with Thy Spirit, nothing else is "meant," &c. (Chrys. Hom. 18. in 2. Epist. Cor. Vid. Hom. 86. in "1. Ep. Cor. Hom. 8; in Ep. ad. Coloss.)."—NICHOLLS' Book of Com. Prayer, in loco.*

As *Wheatly*, and *Shepherd*, follow very much the sense, and occasionally the *ipsissima verba*, of *Comber*, and *Sparrow*, in their comments on this *Salutation*, their observations need not be cited here.

The Rev. P. FREEMAN remarks:—"The brief interchange of 'benediction between Priest and People, "*The Lord be with you : "and with thy spirit,*" is of known antiquity, and seems to be 'alluded to in St Paul's, "The grace of our Lord Jesus Christ be 'with your spirit," (*Gal. vi. 18*). *St Chrysostom* remarks that the 'people's rejoinder, "and with thy spirit," is a recognition of the 'absolute need the Clergy had of the grace of the Spirit to effect 'anything. It is a desire for the "stirring up of the gift," and 'spiritual power, "that is in them" by virtue of their ordination..... 'It may be remarked too, that this interchange between Clergy and 'People of mutual prayer or desire for each other's good success in 'the spiritual work of the sanctuary, is entirely in the spirit, and to 'the purpose, of the old interchange of Confiteor and Misereator.' (*p. 362*).—*Principles of Divine Service.*

POSTURE AT THE SALUTATION.

228. With regard to the *posture* to be used during the repetition of the *Salutation*, it may be observed, that the *kneeling*, prescribed in the Rubric, general opinion refers to the 'Prayers;' from the fact of a semi-colon separating the clause of the direction relating to the *Prayers* from the one bearing upon the first two Versicles. Thus:—

- ¶ 'And after that these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice.

And since no rule is laid down on this especial point, custom has sanctioned the *standing up* by Minister and People at the *Salutation*; a posture for which the Congregation are well prepared from being on their feet at the conclusion of the Creed. The *kneeling* should take place immediately after the exhortation "*Let us Pray.*"

DR. BENNET remarks:—‘Till every person has done repeating the *Credo*, and there is a *silence* in the whole Congregation, the Minister should not pronounce those words, “*The Lord be with you.*” These words also ought to be pronounc’d by the Minister in a *standing* posture, they being address’d to the People. And after the People have return’d their *answer*, the Minister should still *stand*, and pronounce these words, “*Let us pray ;*” and then give the People time enough to *kneel down*, that there may not be the least noise, and every person may be perfectly compos’d, and ready to join, when the Minister begins the Prayers. And because these words, “*The Lord be with you,*” to which the People reply, “*And with thy spirit,*” and those also, “*Let us pray,*” are all of them directed and spoken, not to Almighty God, but only to men, viz. by the Minister and People alternately to each other, therefore care should be taken, that a difference be made in the *tone of the voice* between these short forms of mutual compellation, and the Prayers themselves.’ (p. 61).—*Paraphrase on Book of Com. Prayer.*

MR. ROGERS, commenting upon the Rubric enjoining *kneeling* at Prayers, remarks:—‘So generally was this practice adopted and approved in the first ages of the Christian Church, that some of the zealous and holy Fathers did not hesitate to rebuke even those who *stood* during Prayers. But if *standing* was considered an improper posture, what would they think, were they to come into the Congregations of modern Christians, and see the greater part of them *sitting*? They would undoubtedly conclude, either that the spirit of Christianity was materially altered, or that its influence was but little known amongst us. Certainly the religion of the Bible does not consist in the mere external observance of forms; yet it must be allowed, that those forms, which the Bible itself prescribes for general use, ought to be generally adopted: and *kneeling* in Prayer is one of these.’—(quoted in MANTS’ *Book of Com. Prayer*, in loco.)

THE EXHORTATION.

‘*Minister.* Let us pray.’

(Minister and People standing.)

229.—This Exhortation stood before the *Collects* in the *first* Liturgy of Edward VI. (1549), indicating a change from the alternate to the continuous form of prayer; it still occupies a like position in the Litany, and in the Communion Office after the Commandments. At the *Revision* in 1552, the Exhortation were here considering took the place it now occupies, in order to invoke the attention and earnestness of the Congregation, while it marked also the transition from the office of praise to that of prayer. This may

be traced to the ancient usage of the Deacon in the like case, exclaiming, ἐκτενῶς δεήθωμεν, "*Let us earnestly pray.*"

230.—The *posture* employed by Minister and People while this Exhortation is uttered is that of *standing*.

The few authorities following will illustrate what we have observed.

L'ESTRANGE writes:—"The intention of the mind is never so disposed to relax as in sacred exercises, either seized upon with drowsiness, or withdrawn by straying thoughts. (Chrysost. in *Psalms* i.) Θεω προσκυνοῦντες κ. τ. λ. "When we come into God's dreadful presence, we yawn and stretch our selves, we scratch and scrub, we gape about us, or grow drowsie; while our knees are upon the ground, our minds are on wool-gathering, or about our law-suits;" yea, as *Cyprian* saith well, "while we supplicate God to hear our prayers, we do not hear them our selves." To summon and rouse us therefore to a fixt intention towards the ensuing duty, the Church hath accustomed to call upon us often with an "OREMUS, *Let us pray*, an office anciently peculiar to the Deacon, as is evident out of *St. Chrysostom*, *Austin* and others. And agreeable to this was the practice, of those who followed only nature's dictates." (p. 82).—*Alliance of Divine Offices*.

DR. NICHOLLS observes:—"This expression was anciently used by the Minister in Divine Service, after *Lessons*, or *Psalmody*, or any other part of the Litany which was not petition. *St. Austin*, Epist. 106. *ad Vitalem*), speaks thus; "Numquid ubi audieritis, &c. "When you hear the Priest of God, at His Altar, exhorting the People to pray, do ye not answer, *Amen*?" The like excitation to attention in Prayer we find in the Greek Church, 'Εὐχαθε οἱ κατηχούμενοι. "*Pray O Catechumens.*" 'Εὐχαθε οἱ ἐνεργούμενοι: "*Pray, O possessed with evil spirits.*" (Clem. *Const.* Lib. viii. cap. 6). And δεήθωμεν, and δεηθώμεν ἐκτενῶς; "*Let us pray,*" and "*Let us pray earnestly,*" are common expressions in the Greek Liturgies.—*Book of Com. Prayer*, in loco.

BP. SPARROW observes:—"These words are often used in ancient Liturgies, as well as in ours, and are an excitation to Prayer, to call back our wandering, and recollect our scattered thoughts and to awaken our devotion, bidding us mind what we are about; namely, now when we are about to pray, to pray indeed, that is heartily and earnestly. The Deacon, in ancient services, was wont to call upon the People often, ἐκτενῶς δεηθώμεν "*let us pray vehemently;*" nay, ἐκτενέστερον, "*still more vehemently;*" and the same vehemency and earnest devotion, which the manner of these old Liturgies breathed, does our Church in her Liturgy call for in these words, '*Let us pray;*' that is, with all the earnestness and vehemency that we may, that our prayers may be such as *St. James* speaks of, active, lively-spirited, Prayers; for these are

'they that avail much with God.....These words, '*Let us pray*,' as they are an incitation to prayer in general, so they may seem to be sometimes an invitation to another form of petitioning, as in the 'Litany, and other places; it being as much as to say, Let us collect our alternate supplications by Versicles and Answers into Collects or Prayers. In the *Latin* Liturgies, their Rubrics especially, '*Preces* and '*Orationes* seem to be thus distinguish'd; that '*Preces*, or supplications, were those alternate petitions, where the People answered by responsive Versicles; '*Oratio*, or Prayer, was that which was said by the Priest alone, the People only answering '*Amen*.' (p. 48).—*Rationale*.

SHEPHERD remarks on these words:—'They here remind the People, that as they are now solemnly entering upon the grand duty of *Supplication* and *Prayer*, they should not suffer their thoughts to wander, nor their attention to abate; but that they should pray with fervency, and with holy importunity besiege the throne of Heaven. In other parts of the Service, they denote a transition from one form of Prayer to another. In the *Litany*, for instance, where they are prefixed to the Prayers, "O God, merciful Father," and "We humbly beseech Thee," they signify, 'Let us here change our *supplications* by *Versicles* alternately recited, into *Collects* and *Prayers*,' and, at the same time are intended to 'excite the fervor of the Congregation.' (p. 258).—*Eluc. of Book of Com. Prayer*. Vol. i.

THE LESSER LITANY.

'Lord have mercy upon us.'

&c. &c. &c.

(Minister and People kneeling.)

231. These Versicles, derived probably from the Psalms, (*Ps.* vi. 2; li. 1; cxxiii. 3), comprise what is called the *Lesser Litany*. By the introduction of '*Christ have mercy upon us*,' they are three in number, and serve to address each Person of the ever Blessed Trinity. The use of the Greek formula, *Κύριε ἐλέησον*, may be traced to the period of the Constitutions (*Clem. Const.* viii. c. 5, 6.): and in St. Augustine's age it was also employed (*Ep.* 278.). But these words, '*Kyrie eleeson*,' were in earlier times supposed to possess a wonderful, and even miraculous efficacy; (*Durand. de Div. Off.* l. iv. c. 12; *Paul Drac.* l. (xiv.) xvi. c. 24.); so superstitious, indeed, was the feeling attached to the utterance of them, that our Reformers, in admitting the supplication into the Book of Common

Prayer, thought it prudent to adopt a *translation* in the place of the original '*Kyrie eleeson.*' The design of this Litany here is to prepare the mind for the solemn and attentive utterance of that chief of prayers, the "Lord's Prayer." It is similarly used in the Offices of Matrimony, Visitation of the Sick, Burial of the Dead, Churching of Women; and in the Communion Service.

With regard to the *manner* in which this Litany is to be repeated, and the *posture* to be assumed, these points will be spoken of presently. In the mean time we will introduce a few elucidatory opinions.*

L'ESTRANGE observes:—"These *three Versicles* antiquity called 'the *Lesser Litany*, and of early admission they were, into the 'Service of the Church, being mentioned in the Constitutions 'ascribed to *Clemens* (*Lib.* 8. c. 5.), 'Εφ' ἑκάστῳ κ. τ. λ. "At every "of these allocutions of the Deacon, let the People say, *Lord have "mercy upon us.*" Fitly are they placed before the *Lord's Prayer*, 'because expedient it is we implore God's mercy, before we resort to 'Him in Prayer. The address in it is to the Three Persons of the 'Blessed Trinity, and for that cause repeated *thrice* by the Greeks, 'but the Western Church put Χριστε ἐλέησε, "*Christ have mercy "upon us,*" in the second place.' (*p.* 83).—*Alliance of Divine Offices*

DR. NICHOLLS says:—"This is a translation of the ancient Versicle, "*Kyrie eleeson,*" which, though a Greek expression, was constantly used untranslated in the Latin Church. I confess, some of 'the Latins and modern Greeks had a superstitious notion, of a 'strange efficacy in these words, and that several miracles had been 'done by the reciting of them: (*Durand. de Div. Off. Lib.* iv. cap. 12. 'Paul, *Diac. Hist. Lib.* xiv.). Therefore our Reformers have acted 'with great prudence and moderation, to retain the ancient form, 'but yet to translate the words into the vulgar tongue; so that all 'imputation of a superstitious fondness to the original words might 'be removed.....It is repeated *three times*, that thereby an address 'may be made to every Person of the Trinity. It is further to be 'observed, that this short form of petition was thought to be of such 'force in the primitive times, that the heathens were willing to have 'it transcribed into their worship.'—*Book of Com. Prayer*, in loco.

BP. SPARROW remarks:—"This *short Litany*, as it was called by 'some ancients, this most humble and piercing supplication to the 'blessed Trinity, Father, Son, and Holy Ghost, was frequently used 'in ancient Liturgies, as it is to be seen in them, and also in the

* In the AMERICAN LITURGY, this *Lesser Litany*, and the *Lord's Prayer*, are omitted.

'Council of *Nas.* Can. 5. A. D. 440, or thereabouts. "Because," saith that Council, "the sweet and wholesome custom of saying, "*Kyrie Eleison*," or, *Lord, have mercy upon us*, with great affection and compunction, hath been received into the whole Eastern, and most of the Western Church: therefore, be it enacted, that the same be used in our Churches at Matins, Evensong, and Communion-Service.".....It was anciently called, *ἐκτενὴς ἰκεσία*, the earnest or vehement supplication.....This excellent comprehensive *Litany* is seasonable at all times, and in all parts of the Service, after our singing of Hymns and Psalms, after our hearing and confession of faith.....It may be observed, that this earnest and humble supplication was usually in old Services, and so is in ours, set immediately before the Lord's Prayer, as a preparation to it.' (p. 44.)—*Rationale*.

WHEATLY says:—'The Church hath such an awful reverence for the *Lord's Prayer*, that she seldom suffers it to be used without some preceding preparation. In the beginning of the Morning and Evening Service, we are prepared by the Confession of our sins, and the Absolution of the Priest; and very commonly in other places by this short *Litany*: whereby we are taught first to bewail our unworthiness, and pray for *mercy*; and then with an humble boldness to look up to heaven, and call God our *Father*, and beg farther blessings of Him. As to the original of this Form, it is taken out of the Psalms, where it is sometimes repeated twice together; to which the Christian Church hath added a third, viz: '*Christ have mercy upon us*,' that so it might be a short *Litany* or *Supplication* to every Person in the blessed Trinity: we have offended each Person, and are to pray to each, and therefore we beg help from them all. It is of great antiquity both in the Eastern and Western Churches; and an old Council orders it to be used three times a day in the Public Service.' (p. 150).—*Rat. Ill. of Book of Com. Prayer*.

SHEPHERD observes:—'These three Versicles were called sometimes the *Lesser Litany* (*Litania minor*), sometimes the earnest or vehement Supplication, (*ἐκτενὴς ἰκεσία*), being a most pathetic address to each Person of the Trinity. When these Versicles were used alone, as a short form of supplication, they had the nature and name of a *Litany*. The first and third Versicles are literal translations of the ancient *Kyrie Eleison*. In the second Versicle the word *Lord* was changed by the Latin Church into *Christ*, to shew, that it was addressed to the second Person of the blessed Trinity, and to denote His divine and human nature.....*Kyrie Eleison*, though a Greek expression, was superstitiously retained untranslated by the Latin Church.....When we consider the superstitious abuse of this ancient and valuable form, both among the Greek and Latin Christians, we must admire the wisdom and the moderation of our first Reformers; their moderation in not expunging from the Liturgy what had been so grossly abused; their wisdom in retaining this ancient form of supplication, but at the same time translating it into English, that all imputation of superstitious attachment to the original words might be removed.' (p. 254).—*Eluc. of Book of Com. Prayer*. Vol. 1.

The Rev. P. FREEMAN says:—"The "short Litany," or threefold petition, "Lord have mercy," &c., ushering in the Lord's Prayer, Petitions, and Collects, is to the *prayer*, what the "Glory be" is to the *praise* of the whole Office; a prayer setting the tone and fixing the object of all the rest, by being addressed to the Holy Trinity. It was triple, as with us, at its first occurrence in the old Eastern Offices; in our own it was threefold before the Lord's Prayer at Lauds, though nine-fold at Prime." (p. 368).—*Principles of Divine Service*.

THE MANNER, AND POSTURE.

232. With respect to the *manner* in which the Lesser Litany is to be repeated, no express injunction is laid down. The universal practice, however, is for the Minister and Congregation to utter the Versicles alternately: this gives the *first* and *last* Versicles to the Minister, and the *second* Versicle, "*Christ have mercy upon us*," and only this Versicle, as the response of the People; the fact indeed of the *second* Versicle being printed in *italics* would so determine it. The Clerk and People are not to repeat after the Minister the *first*, or *last*, Versicle, "Lord have mercy upon us;" although when this Litany is *chanted*, according to the ancient usage, each Versicle is sung jointly by Minister and People.

In the Liturgies of 1549, 1552, and 1559, there was no distinction of type in these three Versicles; consequently, the distribution between the Minister and Congregation was undetermined. At the *Revisions* in 1604, and 1662, the second clause was printed in *italics*, after the example of the Greater Litany, to indicate that such was to be the response of the People, or Choir.

233. The *posture* to be assumed by Minister and People is that of *kneeling* as appointed in the Rubric before the Salutation; where it is directed:—

¶ 'And after that (the Creed), these Prayers following, all devoutly kneeling.'

The supplications of the Lesser Litany naturally fall under the category of prayers; and therefore require the attitude the Rubric imposes for *Prayers*.

BR. OVERALL, speaking of the second Supplication, says:—‘ This is in different letters to shew, that according to the ancient custom the People use to answer the Minister as at the end of the Litany. And it is to be noted, that the Book does not every where injoin and prescribe every little order, what should be said or done; but takes it for granted, that People are acquainted with such common things, and things always used already.’—(quoted in MANT’S *Book of Common Prayer*, in loco).

WHEATLY remarks:—‘ The Clerk and People are here to take notice not to repeat the last of these Versicles, viz. “*Lord have mercy upon us,*” after the Minister. In the end of the Litany, indeed, they ought to do it, because there they are directed to say all the *three Versicles* distinctly after him; each of them being repeated in the common Prayer Book, viz. first in a *Roman* letter for the Priest, and then in an *Italic*, which denotes the People’s response. But in the daily Morning and Evening Service, in the Office for Solemnization of Matrimony, in those for the Visitation of the Sick, for the Burial of the Dead, for the Churching of Women, and in the Communion, where these Versicles are single, and only the *second* printed in an *Italic* character, there they are to be repeated alternately, and not by way of repetition: so that none but the *second Versicle*, viz. “*Christ have mercy upon us,*” comes to the People’s turn, the first and last belonging to the Minister.’ (p. 151).—*Rat. Ill. of Book of Com. Prayer*.

SHEPHERD observes:—‘ The Latins likewise repeated the Versicles *alternately*, as we do; but among the Greeks, the supplication was made by the common voice of the Minister and the People. In the Romish Church these Versicles were repeated nine times.’ (p. 255).—*Eluc. of Book of Com. Prayer*. Vol. I.

THE LORD’S PRAYER (the second time).

¶ ‘ *Then the Minister, Clerks, and People, shall say the Lord’s Prayer with a loud voice.*’

(Minister and People kneeling).

234. The repetition of the Lord’s Prayer in this place is after the example of the ancient Service Books. In the *First Liturgy* of Edward VI. (1549), the Minister was directed to say the Lord’s Prayer to the end of the clause “Lead us not into temptation;” the remaining clause being preceded by the word ‘*Answer,*’ to indicate that it should form a response of the People; thus—

‘ *Then the Minister shall say the Creed, and the Lord’s Prayer in English, with a loud voice,*’ &c.

‘ *Answer.* But deliver us from evil. Amen.’ (1549).

THE LORD'S PRAYER (the second time). 1383

At the Revision of the Liturgy in 1552 the Rubric took the form we now have, retaining, however, the phrase, '*in English*,' between the words '*Prayer*' and '*with*'; and so it continued till the last Review in 1662, when the words, '*in English*,' were omitted.*

Among the "*Alterations*" proposed in 1689, the Rubric was amended thus:—

'*Then the Minister, Clerks, and People, shall say the Lord's Prayer, when there is neither Litany nor Communion.*'—(Printed by order of the House of Commons. June 2, 1854).

The insertion of the Lord's Prayer here is designed to form an introduction to the Prayers and Collects following; and in defence of the usage we may cite these authorities:—

BISSE observes:—'Though *this Prayer* was said before, namely, after the Absolution; yet that was a distinct Office of itself, and separated from this, on which we are now entering, by the interposal of two distinct offices: namely, of *praise*, as in the Psalms; and of *hearing*, as in the Lessons. And therefore all now following the Creed being a distinct Office, the insertion of the *Lord's Prayer* here in the beginning serves, as to render it perfect, so also to distinguish it.'—(quoted in MANT'S *Book of Com. Prayer*, in loco).

ROGERS says:—'We are about to conclude this part of the Morning Service with several important and solemn requests to Almighty God. But after what model can we better form these requests, than that which is here prescribed? The *repetition* of this form, which bears the royal stamp of Divine authority, may probably be complained of by some. But the fervency of our devotion will not be at all abated by the frequent use of it, if our minds are alive to its real excellences: nay, it may be fairly presumed, that to have this pattern before us, which our Saviour Himself hath shewed us, will rather tend to animate our souls, and lead us to urge our petition with renewed zeal, than be any impediment to our intercourse with the Father at the throne of grace.' (*ibid.*)

ABP. SECKER writes:—'We subjoined the *Lord's Prayer* to our Confession, to obtain the confirmation of our pardon; so now we prefix it to our requests, as a summary of our desires. And surely saying it again at such a distance, and with so different a view, cannot be thought a *vain repetition*.' (p. 437).—*Works*, Vol. III.

* In the AMERICAN LITURGY the *Lord's Prayer*, the *Lesser Litany* preceding, and all but the first and last pair of the *Suffrages* following, are omitted.

WHEATLY observes:—‘The Minister, Clerk, and People, are now again to say the Lord’s Prayer, with a loud voice: for this consecrates and makes way for all the rest, and is therefore now again repeated. By which repetition we have this farther advantage, that if we did not put up any petition of it with fervency enough before, we may make amends for it now, by asking that with a doubled earnestness.’ (p. 150).—*Rat. Ill. of Book of Com. Prayer*. Corrie’s Ed.

SHEPHERD states:—‘Concerning the repetition of the Lord’s Prayer in this place we may observe, that the practice of the Church is sanctioned by the example of the Author of this Prayer. Christ Himself prayed three times, saying the same words. When it was repeated in the beginning of the Service, it was more particularly applied for the confirmation of our pardon and absolution. Here it has respect to the following Prayers, which we have reason to presume will be more acceptable on its account. And if on the former occasion we did not offer any petition with suitable earnestness, we have now an opportunity of compensating for the omission, by asking with greater fervency, what was before too slightly passed over.’ (p. 257).—*Eluc. of Book of Com. Prayer*, Vol. I.

REV. J. JEBB says:—‘The Lord’s Prayer, which follows, was in ancient times said secretly, except in the two last clauses, “And lead us not, &c., But deliver us, &c.,” which were chanted as Versicle and Response, with the usual cadences. In *Marbeck’s* book, this Verse and Response are preserved. But this ancient use is not now kept up in any choir. It is chanted uniformly upon one note, sometimes in harmony, and with a cadence on the word “Amen.” (p. 360).—*Choral Service*.

235. The *Doxology* is omitted in this place, and for the various arguments and opinions explanatory of the omission, we must, for the avoidance of repetition, refer our Readers to *par.* 60.

236. The Minister, Clerks, and People, are here, as the Rubric directs, to repeat the Lord’s Prayer ‘with a loud voice’: each sentence must be uttered simultaneously; *i. e.* by the Clerks and People *with* the Minister, not *after* the Minister; and all are to be *kneeling*, as directed in the Rubric before the *Salutation* (see *par.* 233); and as may be inferred from the Rubric following the *Lord’s Prayer*, enjoining another posture.

Clerks.

237. In this *Rubric* is the first mention of ‘*Clerks*’ in the Book of Common Prayer. The word

was introduced into the Rubric at the Revision of the Liturgy in 1552. These Clerks seem to have been at first an inferior Order of Clergy subordinate to the Incumbent, whom they assisted in the performance of the Divine Offices. Every Incumbent had at least one such Clerk. From the *Canon law* we may gather some idea of their ancient functions :—

‘Ut quisque Presbyter qui plebem regit, *Clericum* habeat, qui secum cantet, et Epistolam et Lectionem legat; et qui possit scholas tenere, et admonere suos Parochianos, ut filios suos ad fidem discendam mittant ad Ecclesiam; quos ipse cum omni castitate erudiat.’—*Extra. l. 8. t. 1. c. 8.*

To make better provision for their maintenance, the office of *Aquæbajulus*, (or *Aquæbajulus*), the carrying of the holy water, was added to the other duties of the *Parish-Clerk*: he ultimately degenerated to a mere *lay-official*, to the position, in fact, he now holds in our Parish-Churches generally. In some few instances, the ancient standing of this functionary exists in what is called a *Clerk-in-orders*; whose office we have already explained. (See *Vol. A.*)

There is one Provincial Constitution elucidatory of this subject cited by Lyndwood, and which, though assigned to *Abp. Boniface* (A. D. 1261.), is considered by many to be either Winchelsey's or Reynolds's. It is thus translated by Johnson :—

‘We have often heard from our ancestors that the *benefices of the holy water* were from the beginning instituted with a view of charity, that poor Clerks in the schools might be maintained with the profits thereof, till they by improvement were qualified for something greater. And lest a wholesome institute by time run into abuse, we ordain that in Churches which are not above ten miles distant from the Schools which belong to the cities and castles within the province of Canterbury, [they] be conferred on poor Clerks. And because disputes, which we ought to remove, do often arise between Rectors and Vicars of Churches and their Parishioners about conferring such Benefices; now we ordain that the Rectors and Vicars, who are more concerned to know who are fittest for such Benefices, do take care to place such Clerks in the Benefices aforesaid, who are best capable of serving them according to their own desires in Divine Offices, and will be pliant to their commands.’ (p. 209).—*Laws and Canons of the Church of England*. Part II. (Lib. A—C. T.). LYNDWOOD. p. 142.

We shall speak more fully of the appointment and duties of the Parish-Clerk hereafter, in the meantime one or two illustrations of his function here may be annexed.

WHEATLY says:—‘By the *Clerks* in this Rubric (which was first inserted in the second book of king Edward) I suppose were meant such persons as were appointed at the beginning of the Reformation, to attend the Incumbent in his performance of the Offices; and such as are still in some Cathedral and Collegiate Churches, which have *lay-clerks* (as they are called, being not always ordained) to look out the Lessons, name the Anthem, set the Psalms, and the like: of which sort I take our *Parish-Clerks* to be, though we have now seldom more than one to a Church.’ (p. 151).—*Rat. Ill. of Book of Con. Prayer.* Corrie’s Ed.

JOHNSON observes:—‘It seems evident, that before, and at the beginning of the Reformation, there were several persons to attend the Incumbent in performing Divine Offices, especially in larger Parishes, as there are still in Cathedral, and Collegiate Churches; and these were all called *Clerks*, tho’ they were not in Orders, at least not all of them; of these, that Rubric is, I suppose, to be understood in the Burial Offices, viz. *the Priest, and Clerk meeting the corps, &c.* In some Choirs, those Singing-Men, who read the first Lesson, are called *Lay-Clerks* (a contradictory name) it is not to be doubted, but before the Reformation, they were in some of the Inferior Orders, *Psalrists*, or *Lectors* at least; of this sort, probably were those, who are, and have long since been called *Parish Clerks*, whereof now there is but one in a Parish. (See *Prov. L. 3. T. 1 Gloss.*)’—*Vade Mecum.* p. 202.

DR. BURN states:—‘It is to be observed, that Parish-Clerks were heretofore real clerks, of whom every Minister had at least one, to assist under him in the celebration of Divine Offices; and for his better maintenance, the profits of the Office of *Aquabajalus* (who was an assistant to the Minister in carrying the holy water) were annexed unto the Office of the Parish-Clerk; so as, in after times, *Aquabajalus* was only another name for the Clerk officiating under the chief Minister.’—*Eccl. L. Phill. ed. Vol. III. p. 82.*

THE SUPPLICATIONS.

¶. *Then the Priest standing up shall say,*

(The People Kneeling.)

238. These Versicles have been considered by many as brief, though undesigned, prefaces, to the Collects and Prayers following. They are nearly all taken from the Psalms: the exception is “*Give peace in our time,*” &c., which, with its response, formed an antiphon to the Collect for Peace at Lauds in the

unreformed Breviary. In 1549, it stood among the Versicles in the place of "*Peace be within her walls and plenteousness within her palaces,*" which was employed among the Versicles of Lauds and Prime.

In the 'Amendments' of the Royal Commissioners in 1689 the following proposal occurs:—

'The Versicles after the Lord's Prayer, &c. shall be read *kneeling*, 'to avoid the trouble and inconveniences of so often varying postures in the Worship. And after these words, "*Give peace in our time, O Lord,*" shall follow an answer promissory of somewhat on 'the People's part, of keeping God's laws, or the like; the old response being grounded on the predestinating doctrine taken in too 'strict an acceptation.' (p. 431).—CARDWELL'S *Conferences on the Book of Common Prayer*.

In the Copy of the 'Alterations' prepared by these Commissioners the answer suggested was

"*That we may serve Thee without Fear all the daies of our Lives.*"—(Printed by order of the House of Commons. *June*. 1854).

239.—The Psalms from whence these Versicles are chiefly taken are as follow:—

The 1st couplet from *Ps. lxxxv. 7*: the 2nd couplet from *Ps. xx. 9*: the 3rd couplet from *Ps. cxxxii. 9*: the 4th couplet from *Ps. xxviii. 9*: the 6th couplet from *Ps. li. 10, 11.**

The following opinions will elucidate this matter further:—

L'ESTRANGE remarks:—"These *Versicles*, with their answers, 'are of Divine derivation. "*Shew us Thy Mercy,*" &c. (*Psal. viii. 5, 7.*). "*God save the King,*" (*1. Sam. x. 24.*). "*Hear me, O Lord,*" &c. (*Psal. iv. 1.*). "*Let Thy Priests,*" &c. (*Psal. cxxxii. 9.*). "*O Lord, save Thy People,*" &c. (*Psal. ii. 8, 9.*). "*Shall it not be good,*" &c. (*2 Kings xx. 19.*). "*There is no strength in us,*" &c. (*2 Chron. xx. 12.*). "*Create in me,*" &c. (*Psal. li. 10, 11.*). And in regard they are for the major part taken out of the *Psalms* 'of David, the Priest is ordered to *stand up.*' (p. 88).—*Alliance of Divine Offices*.

SPARROW observes:—"The Priest beginning and the People 'answering, contending in an holy emulation, who shall be most devout, in these short, but pithy ejaculations, or darts cast up to Heaven. Such short ejaculations were much used by the devout brethren, which *St Augustine* commends as the most piercing kind of prayer. (*Ep. 121.*).....And here I must further commend the 'order of the *answers* of the *People* in all places of the Service

* In the AMERICAN LITURGY, as before observed, all these Versicles, with the exception of the first and last couplets, are omitted.

'where it stands. It refresheth their attention, it teaches them their part at Publick Prayers, not to stand by and censure how well the Priest plays the mouth of the Congregation: lastly, it unites the affections of them all together, and helps to keep them in a league of perpetual amity.' (p. 47).—*Rationale*.

Dr. BENNET says:—'These Versicles, and all others elsewhere, tho' they are vocally pronounc'd alternately by the Minister and People, are notwithstanding to be mentally *join'd* in throughout by them both. Now all these Versicles, except two, are taken out of the Psalms. (p. 64).—*Paraphrase on Book of Com. Prayer*.

DEAN COMBER states:—'Before the Minister begins to pray alone for the People, they are first to join with him according to the primitive way of praying in some short Versicles and Responsals taken chiefly out of David's Psalms, and containing the sum of all the following Collects; the first, "*O Lord, shew thy mercy, &c.*," Ps. lxxxv. 7, being a petition for mercy and salvation, answers to the Sunday Collect: the second, "*O Lord, save the King*," Ps. xx. 9, (according to the Greek translation,) for a blessing upon His Majesty, answers to the Collects for the King and his family: the third, "*Endue Thy Ministers, &c.*," Ps. cxxxii. 9: and the fourth, "*O Lord, save Thy People, &c.*," Ps. xxviii. 9, for the success of Ministers and the prosperity of their People, these two answer the Collect for the Clergy and People: the fifth: "*Give peace in our time, &c.*," 1 Chron. xxii. 9, for safety from our enemies, answers the morning and evening Collects for Peace and safety: the sixth, "*O God, make clean, &c.*," Ps. li. 10, 11, for the help of God's Spirit, answers the morning and evening Collects for Grace. And thus we have the sum of all the ensuing Prayers, which Minister and People must devoutly join in by this alternate way of Responses, to fit them the better for the following Collects.'—(quoted in MANT's *Book of Common Prayer*, in loco.)

Dr. BIAS remarks:—'It appears that the suiting of these Scriptural Sentences to the Prayers following could not have been the intention of the original compilers of our Service, because some of the Prayers, namely, those for the King, for the Royal family, and for the Clergy and People, were added afterwards at different times: so that these Sentences were not designed as compendiums of their respective Prayers, but rather the Prayers were added as paraphrases on these Sentences. The result is a natural harmony of correspondence between them: so that the different parts of the Service hang together, and answer to each other. Each Versicle and Answer being connected by the conjunction "*and*," or, as in one instance, by "*because*," they are but a continuation of the same petition, though put into two Sentences, and appointed respectively for the Minister and the People.'—(*ibid*).

SHEPHERD states:—'From the recital of the Lord's Prayer we proceed to the Interlocutory Petitions, all of which, except two, are taken out of the Psalms. Whether it be entirely the effect of design or something must be attributed to accident, these Versicles are an epitome of the Collects that regularly follow. The duty of the Congregation is to join in the one, and to listen with attention

'to the other.' This author adds in a note:—'The *Versicles* stood when several of the *Collects* were wanting. Hence I am disposed to attribute something to design, but more to accident, unless we suppose that the *Collects* were purposely framed to suit the *Versicles*,' (p. 258).—*Eluc. of Book of Com. Prayer*. Vol. I.

The REV. P. FREEMAN observes:—'On all Sundays and Festivals, according to the Sarum Use, a Bidding Prayer, in English, was given out; then was said, in Latin, a Psalm (lxvii.), and the Lord's Prayer, followed by precisely this number of petitions; and, with one exception, the self-same in topic, and nearly in expression as those we now have.....The order in which the temporal powers and the Clergy were prayed for was here, as elsewhere in the old Western forms, the reverse of that which we now have, both in these petitions and in the longer prayers, and which has often been severely commented on as a note of Erastianism. It is, however, the old Eastern order, both in the Liturgies and ordinary Offices; and, indeed, we may add that it is the order prescribed by St Paul himself. The words of the form of Bidding just referred to, bear a considerable resemblance to the earlier part of the Eastern Lauds, of which the ruling idea is prayer for victory on behalf of faithful kings, and for the good estate of the whole Church and Clergy; and it was not improbably derived from thence. And thus the "petitions" before us would own a direct Eastern parentage, and one which well illustrates their character and design. These petitions are also important as having a designed reference, apparently, to the subsequent *Collects* and *Prayers* on the same topics respectively.....And it is by no means improbable, though we have no proof of the fact, that the filling in, at the later revisions, of the scheme of our *Collects* and *Prayers* was suggested by the *headings* which these petitions furnish.' (p. 364).—*Principles of Divine Service*.

THE POSTURE.

240.—By the direction of the Rubric, which was introduced in the Revision of the Prayer Book of 1552, the posture to be assumed by the Minister during the repetition of these Supplications is to be that of *standing*. In the first Prayer Book of Edward VI. (1549), the Rubric preceding the first Collect, and which followed these Supplications, enjoined—"The Priest *standing up and saying*, Let us pray. Then the *Collect of the day*." This implies that *kneeling* was the attitude then observed by the Minister at the repetition of these Versicles; and it is in accordance with that ancient direction that many Clergymen still adhere to the practice of *kneeling*; but this is a departure from the Rubric of the Prayer Book of 1662, which is the one all the Clergy of the Church

of England of this day have pledged themselves to conform to. The People are to continue *Kneeling*.

In the proposed 'Alterations' of 1689, the words, "*Priest standing up*," were struck out, and their place supplied by the single word "*Minister*."

SPARROW remarks:—"The Priest, when he begins these short Prayers, is directed by the Rubric to *stand*.....The Priest or Minister, being a man of like infirmities with the rest of the Congregation, a sinner, and so standing in need of grace and pardon, as well as the rest, in all confessions of sins and penitential prayers, such as the Litany is, is directed to beg his pardon and grace upon his *knees*. He being moreover a *Priest*, or Minister of the most high God, that hath received from Him an office and authority, sometimes *stands* to signify *that his office* and authority: Which office of his may be considered, either in relation to God or the People. As it relates to God, so he is God's ambassador, (2 Cor. v. 20.), to whom is committed the *Ministry of Reconciliation*, in which respect he is to *teach, baptize, consecrate the Holy Eucharist, bless and absolve the penitent*; and in all these acts of authority, which he does in the name and person of Christ, he is to *stand*. As his office relates to the People, so he is in their stead, for them appointed by God to offer up gifts and sacrifices to God, particularly the sacrifice of praise and thanksgiving, together with their prayers.....The Ministers of the Gospel are appointed by God to offer up the sacrifices of prayers and praises of the Church for the People, thus to *stand* betwixt God and them; and to shew this his office, in these services he is directed to *stand*. By this we may see what advantage it is to the People, that their Prayers are offered up by a Priest." (p. 48).—*Rationale*.

WHEATLY observes:—"The Rubric which orders the Priest to *stand up* to say these Versicles, (which was first added in 1552), I imagine to have been founded upon the practice of the Priests in the Romish Church. For it is a custom there for the Priest, at all the long Prayers, to *kneel* before the Altar, and mutter them over softly by himself: but whenever he comes to any Versicles where the People are to make their responses, he *rises up* and turns himself to them, in order to be heard; which custom the compilers of our Liturgy might probably have in their eye, when they ordered the Minister to *stand up* in this place." (p. 152). Dr. Corrie in his edition has the following note:—"This may have been the reason: yet there was no Rubric until 1662, which directed the Minister afterwards to *kneel* when saying the Collects. In the Rubric as revised in 1689, it was proposed to omit the words "*standing up*."—*Rat. III. of Book of Com. Prayer*.

SHEPHERD says:—"The Priest is directed to *stand* during the repetition of the Versicles. This Rubric was added in the second Book of Edward VI.—*Standing* is here no doubt a very proper attitude; but *kneeling* seems equally proper, and is more convenient to the Minister."—In a note this author adds:—"in the emendations proposed by the Commissioners of 1691, the Minister is directed to *kneel*. (BIRCH's Tillotson.) In our first English

'Liturgy he did *kneel* during the repetition of them, for there he is 'directed after they are said to *stand up*, when he says, *Let us pray*, 'before the first Collect.' (p. 259).—*Eluc. of Book of Com. Prayer*. Vol. 1.

THE COLLECTS.

241.—The origin of the word *Collect*, as applied to the Prayers following, is very doubtful. Some think it to be derived from the circumstance of the petitions embodied in these Prayers being *collected* from the Epistle and Gospel of the day, or from other parts of Scripture. Some trace it to the meetings of the early Christians being called "*Collecta*," whence, says Alcuin, "*Precationes a populi collectione Collectæ appellari cœperunt.*" (*de Div. Off.*). Others, as Wheatly, Bisse, &c., suppose—from the observation of Walafridus Strabo, "*Sacerdos omnium petitiones compendios "a brevitate colligit;"*" (cap. 22)—that the *Collects* are so named from the Minister collecting into short forms the prayers and petitions of the people, which before had been divided between him and them in Versicles and Responses. These Collects (*orationes*) occupy the same place in our Liturgies, *i. e.* after the Prayers (*preces*), as in the ancient Service Books of Sarum, York, &c.: and the usage of repeating Collects at the close of the Morning and Evening Service has prevailed from very early times. We find them ordered by the Council of Agde, A. D. 517. They appear also in the Sacramentaries of Gelasius, A. D. 494, and Gregory the Great, A. D. 590, patriarchs of Rome. Amalarius, A. D. 820, also speaks of the "*oratio consueta*," or accustomed Collect, at the end of Matins: and there is full evidence of the practice not only in the Gallican Church, but in the Church of Milan, and likewise in the Anglo-Saxon ritual. (*App. Hickes's Letters*).

We will confirm our opinion by a few authorities, and then proceed to the Collects in order.

L'ESTRANGE says:—'*Collects* are so called, either because many 'petitions are contracted and *collected* into one body; or because 'they are gathered from several portions of Scripture, especially

'from those appointed for the *Epistles* and *Gospels* of the day. As well those here next following, as others appropriated to days of solemn celebration, or dispersed abroad in the several Offices of our Church, are for the greater part borrowed from the Sacramentary of *Gregory the Great*.' (p. 55).—*Alliance of Divine Offices*.

COSINS observes:—'The Minister (*standing up shall read the Versicles*) and is not appointed to kneel down afterwards at the *the Collects*.'—*Add. Notes to NICHOLL'S Book of Com. Prayer*. p. 22.

BP. SPARROW remarks:—'The Collects follow, which are thought by diverse to be so called, either because they were made by the Priest, *super collectam populi*, over, or in behalf of the congregation, meeting, or collection of the People; or rather, because the Priest doth herein collect the devotions of the People, and offer them up to God.....*First*. Concerning their authors and antiquity, we may observe, that our Church, endeavouring to preserve, not only the spirit, but the very forms (as much as may be, and in a known tongue) of antient primitive devotion, hath retained these very Collects, the most of them, among other precious remains of it: for we find by antient testimony, that they were composed or ordered, either by *St. Ambrose*, *Gelasius*, or *Gregory the Great*, those holy Bishops and Fathers of the Church; and therefore having daily ascended up to Heaven like incense from the hearts and mouths of so many Saints in the ages since their times, they cannot but be very venerable, and relish well with us, unless our hearts and affections be of a contrary temper. *Secondly*. For the object of these Collects, they are directed to God in the name of Jesus Christ our Lord; for so usually they conclude, and very fitly: for Christ is indeed the Altar upon which all our prayers are to be offered, that they may be acceptable. *Thirdly*. For their form and proportion, as they are not one long continued Prayer, but diverse short ones, they have many advantages to gain esteem.....*Fourthly*. The matter of them is most excellent and remarkable. It consists usually of two parts: an humble acknowledgment of the adorable perfection and goodness of God, and a congruous petition for some benefit from Him.' (p. 50).—*Rationale*.

DEAN COMBER says:—'Our Saviour himself taught and commended the frequent use of brief forms of prayer; and the primitive Christians were wont to pray in that manner, from whom these *Collects* were derived; and they are called "*Collects*," because they are collected generally out of the *Epistle* and *Gospel*, and because they are a very brief collection of all things necessary for soul and body; or, if we respect the phrase of the ancients, because they were repeated in publick when the people were collected or gathered together: and the form of them is that they generally are directed to the Father through the Son, and usually they begin with the motive inducing us to ask, and then mention some great or comprehensive blessing desired, concluding with the ground of our hope, that we shall obtain it through Jesus Christ. They are most of them above a thousand years old, having been used in the Western Church from the time of *St. Gregory the Great*, and many of them before, and are so plain, they will need no explication.'—(*Quoted in Mant's Book of Com. Prayer* in loco).

DR. BENNET writes:—‘Here I must intreat the People to remember, that these Collects, and the following Prayers, are to be vocally pronounced by the Minister only; tho’ the People are obliged to join *mentally* therein. Wherefore let none of the Congregation disturb the rest, especially those that are near them, by muttering over their Prayers in an audible manner, contrary to the design and rule of the Church, which alwaies tells the People when their voices are allow’d to be heard, and consequently commands them at all other times to be silent, and to speak to God in a mental manner only.’ (p. 69).—*Paraphrase on Book of Com. Prayer.*

WHEATLY observes:—‘The reason why these prayers are so often called *Collects* is differently represented. Some ritualists think because the word *Collect* is sometimes used both in the Vulgar Latin Bible, and by the ancient Fathers, to denote the gathering together of the People into religious assemblies, that therefore the prayers are called *Collects*, as being repeated when the People are *collected* together. Others think they are so named upon account of their comprehensive brevity; the Minister collecting into short forms the petitions of the People, which had before been divided between him and them by Versicles and Responses: and for this reason God is desired in some of them to “hear the prayers and supplications of the People.” Though I think it is very probable, that the Collects for the *Sundays* and *Holy-days* bear that name, upon account that a great many of them are very evidently collected out of the Epistles and Gospels.’ (p. 154.) *Rat. Ill. of Book of Com. Prayer.*

ABP. SECKER writes:—‘These short Prayers have the name of *Collects*: either from their collecting much good matter, particularly out of Scripture, into a small compass; or from their being originally composed for the People to use, when collected and assembled together.....The objection, that our Service is taken from the Popish, affects chiefly the Collects. But those of ours, which are the same with theirs, are mostly derived from Prayer Books, brought over in the days of that Pope, by whose means our Saxon ancestors were converted to Christianity, above 1100 years ago: and they were old ones then; much older, than the main errors of Popery. However, partly at, and partly since, the Reformation, such of the Collects in those books, as wanted and deserved it, have been carefully corrected: many, that were thought improper, quite removed: and new ones framed in their stead. But why should those be changed, which are both faultless in themselves, and recommended by venerable antiquity?’ (p. 438).—*Works. Vol. I.*

SHEPHERD says:—‘*Collect* is a term of great antiquity, having been mentioned by the writers of the third century. Whatever was its original acceptation, it now signifies any short comprehensive prayer. In our own Church since the Reformation, it more particularly denoted the prayer prefixed to the Epistle and Gospel at the administration of the Eucharist.....Of the origin of the name of *Collects*, Ritualists have given various and apparently contradictory accounts.....Some say they were called *Collects*, because many distinct petitions are collected into one body and

'united in one prayer. Others think they took their name from being *collected* out of the Holy Scriptures; for the *Collects* for Sundays and Holy-days are for the most part taken out of the portions of Scripture appointed to be read as Epistles and Gospels for the day, or at least they are generally accommodated to them. Both these accounts, as far as they go, are reasonable enough; but they are definitions of the present sense of the word, rather than explications of the origin of the name. Ecclesiastical writers of great authority relate, as Cassander has observed, that *Collects* derived their name from their being repeated in the *Stations*, or religious assemblies of the Roman Church. On these occasions, it was customary for the Bishop or Priest, after the *Introit*, when the People were collected, to recite prayers of this kind upon the collection of the People, or the People so collected. Hence by a little deviation from the original meaning, *Collects* became the general name of prayers conceived in this manner and form. But in ages more early than those, of which the writers mentioned by Cassander speak, the Greek *Ἐκκλησιαι*, and the Latin, *Collecta*, meant the collection, recapitulation, and recommendation, publicly made by the Bishop or Priest, of the prayers, which had been privately offered up by the People. The private prayers had been made by the People kneeling; the *Collect* or public recapitulation was afterwards pronounced by the Minister alone, the People all *standing*. To me, says Cassander, it appears not improbable, that all those prayers which were made at any meeting of the People, even in the Morning and Evening Service, were called *Collects*: and it is certain, that the ancient Church first called these prayers *Collects*, from their being used when the People were come together, and collected in religious assemblies.' (p. 259—264).—*Eluc. of Book of Com. Prayer*. Vol. i.

WALDO remarks:—'These *Collects*, both in the Morning and in the Evening Service, were plainly intended to be constantly used every day: and though few of us have an opportunity of doing this in public, yet we may all use them so in private, making them a part of our secret devotions. And indeed how can we so properly begin and end the day, as with these pious addresses to our great Creator and Preserver? how so well imprint in our minds a humble and grateful sense of our dependence on Him, who is the Giver of all good gifts, both temporal and spiritual? Long forms of prayer may be irksome and tedious; and many persons have neither time nor inclination to use them. But surely no Christian can plead any good excuse for neglecting to employ at least some few minutes of the day in the use of those excellent Prayers which our Church prescribes: which are the more excellent for being short; and are infinitely more useful and edifying than all other devotional compositions whatsoever.'—(quoted in MANT's *Book of Com. Prayer*, in loco).

Rev. J. JEBB says:—'These *Collects* balance, as it were, the versicular petitions which preceded, and give a variety to the Service, sufficient to keep up the attention, and to bring out in due relief the different modes of devotion. The *Collects* preceding the Anthem are respective of the Church at large; those which follow it, of the various degrees and orders of men within the Church. But all this beautiful order is marred by the common indiscrim-

'inating method of performing the Service.....The *Collects* are all constructed upon one uniform rule; consisting of *three parts*: the *first* being the commemoration of some special attribute of God: the *second*, a prayer for the exercise of that attribute in some special blessing: the *third* for the beneficial and permanent consequences of that blessing.....The *Amen* is frequently sung upon a cadence closing on the sharp seventh.....Tallis has harmonized the *Amen*, in a different manner for each *Collect*, the effect of which is most sublime and devotional.' (p. 365).—*Choral Service*.

The Rev. W. MASKELL observes that:—'*Collects* or "*Orisons*" are said as the author of "*The Mirrour*" writes, "in the ende of eche howre, for the Apostels when euer they were togyder, they kneled downe on theyre Knees, and prayed, or they departed asonder And he that sayth the oryson, stondeth turned to the este. For paradys from whens we ar exyled, ys in the este; and therfore thynkyng what we have loste, and where we are, and whether we desyre, we pray turned towardes the este." On the origin of the term *Collect*, this ancient authority adds:—"Yt is as moche as to saye a gatherynge together, for before thys prayer ye dresse you to God, and gather you in onhed to pray in the person of holy Chirche, that ye sholde be the soner harde." (p. 86. n).—*Monum. Rit.* Vol. II.

The First Collect.

- ¶ 'Then shall follow three *Collects*, the first of the day which shall be the same that is appointed at the Communion, &c.all kneeling.'—Present Book of Com. Prayer.

(Minister and People Kneeling).

242.—The *first Collect* to be repeated here is the one '*of the day*'—the one appointed with its *Epistle* and *Gospel* by the Table of Proper Lessons, and the Calendar, to be used in the Communion Office. The Rubric of our present Prayer Book in this respect differs little from the Rubrics of the previous Liturgies. The only change made at the last Review in 1662 was the addition of the phrase, "*all kneeling*." In the first Liturgy of Edw. VI. (1549) the word '*daily*' occurs between the words '*shall*' and '*follow*;' and the Rubric ended with a clause giving directions as to posture, thus:—

'The Priest standing up and saying,

'Let us pray.

'Then the *Collect of the day*.'—(1549).

The word '*daily*,' and the clause referred to, were struck out at the Revision in 1552; and no other alterations beyond these have been since effected. The '*Amendment*' following was proposed by the Royal Commissioners in 1689, but it was rejected with the rest of the suggestions propounded at that time. In the '*Copy*' printed by order of the House of Commons (June 2, 1854), the '*Amendment*' thus reads:—

'The word "*three*" altered to "*these*"; and the following note 'added on the interleaf without direction to show whether it was to 'be inserted as part of the Rubric:—The Collect for the day is not '[to] be used in the Morning Service when there is either Litany, 'or Communion-Service with it.'" (p. 12).

243.—The chief design of this appointment of an *Epistle* and *Gospel*, and attendant *Collect*, is to supply the devout worshipper with a portion of Scripture for daily or weekly meditation. By means of the summary contained in the *Collect* his memory will be charged with the scope of the Scripture, and afford a ready fund of spiritual ideas for thought and reflection.

BP. SPARROW writes:—'As on every day, or season, there is 'something more particularly commended to our meditations by 'the Church; so the *first Collect* reflects chiefly upon that, though 'sometimes more generally upon the whole matter of the *Epistle* 'and *Gospel*; desiring inspiration, strength, and protection from 'God Almighty, in the practice and pursuance of what is set before 'us.' (p. 64).—*Rationale*.

The Rev. P. FREEMAN remarks:—'The *Collect*, every one knows, 'varies with the week; but it is not so generally observed, or taken 'into account, that it is of itself no random thing, but a reflection 'of the mind and spirit of the *Epistle* and *Gospel*. Here, then, is 'opened up a field of weekly study, really indispensable to a full 'perception and right use of a portion of our Daily Offices.....The '*Collect* is endued with a wonderful power for carrying on through 'the week the peculiar Eucharistic memories and work of the pre- 'ceding Sunday, or of a Festival.' (p. 367).—*Principles of Divine Service*. Vol. I.

244.—The *Collect of the Sunday* generally serves for the whole week following; as directed in the Rubric at the end of the prefatory remarks in the

* In the AMERICAN LITURGY the Rubric is similar to this proposed alteration, thus:—

'Then shall follow the *Collect for the day*, except when the *Com-
munion-Service* is read; and then the *Collect for the day* shall be
'omitted here.'

Prayer Book on "*The order how the rest of Holy Scripture is appointed to be read,*" where we find this injunction:—

'Note also, that the *Collect, Epistle, and Gospel*, appointed for the *'Sunday* shall serve all the week after, where it is not in this Book 'otherwise ordered.'

But when a *Holy-day*, or a *Saint's day*, occurs, the *Collect, Epistle, and Gospel*, prescribed in the Liturgy for such day will supersede the ordinary *Collect, &c.*

245.—The *exceptional* cases referred to in the Rubric just cited have been long subject to diversity of usage with regard

1st.—To the *Collect, &c.* to be preferred at the *concurrence* of *Sundays, Holy-days* and *Saints'-days*; as well as

2nd.—To the *Collect* to be used at the *Eves* and *Vigils* of Festivals.

What *Collect, Epistle, and Gospel* should be selected on the *concurrence* of *Holy-days* and *Saints' days* has been already discussed in *Volume III*; and again, in the *present* Volume, the subject has been fully brought under notice when explaining what '*Lessons*' are to be read at the coincidence of a *Holy-day* and *Saint's-day*. (see *pars.* 125—127. *supra*).

246.—In this place, therefore, it will be only necessary to give a brief summary of what has been already advanced, in so far as it may affect this *Collect*, adding such authorities as may be needful; and referring our Readers for further information to the places above alluded to.

RULE I. An ordinary SUNDAY (i.e. one not peculiarly connected with our Lord's ministry) yields to a SAINT'S-DAY, and a Lesser Festival gives way to a greater.

II. Only one COLLECT, (the COLLECT of the Day selected) is to be read in Divine Service, (except in those especial instances where two or more are appointed by the Rubric, as in Advent, and Lent).

III. The same COLLECT (or COLLECTS) is to be read at the COMMUNION SERVICE.

. The distinction between the *Greater* and the *Lesser Festivals* has been clearly pointed out in the very full '*Table*' given at *par.* 126. *supra*.

With regard to authorities, we will cite the following:—

BP. OVERALL says the *Sunday Service* should *give way* to the proper Service for the *Festival*. (See Vol. B. *supra*).

WHEATLY's remarks not having been previously *fully* quoted, we will give his opinions at large, with the few *Notes* annexed in *Dr. Corrie's* edition. WHEATLY states:—'In relation to the *concurrence* of two Holy-days together, we have no directions either in the *Rubric* or elsewhere, which must give place; or which of the two Services must be used. According to what I can gather from the *Rubrics* in the *Roman Breviary* and *Missal*, (which are very intricate and difficult,) it is the custom of that Church, when *two Holy-days come together*, that the Office for *one only* be read; and that the Office for the other be transferred to the next day; excepting that some commemoration of the transferred Holy-day be made upon the first day, by reading the Hymns, Verses, &c. which belong to the Holy-day that is transferred.' [In a *Note* is added:—'A *Festival* may either be transferred or commemorated, but not both.'] 'But our Liturgy has made no such provision.' [In a *Note* is added:—'Except as regards the observance of the *30th of January*.] For this reason some Ministers, when a Holy-day happens upon a Sunday, take no notice of the Holy-day, (except that sometimes they are forced to use the *Second Lesson* for such Holy-day, there being a gap in the column of *Second Lessons* in the *Calendar*,) but use the *Services appointed for the Sunday*; alleging that the Holy-day, which is of human institution should give way to the Sunday, which is allowed to be of divine. But this is an argument which I think not satisfactory: for though the observation of Sunday be of divine institution, yet the Service we use on it is of human appointment. Nor is there anything in the Services appointed to be used on the ordinary Sundays, that is more peculiar to, or tends to the greater solemnity of the Sunday, than any of the Services appointed for the Holy-days. What slight therefore do we shew to our Lord's institution, if when we meet on the day that He has set apart for the worship of Himself, we particularly praise Him for the eminent virtues that shined forth in some *Saint*, whose memory that day happens to bring to our mind? Such praises are so agreeable to the duty of the day, that I cannot but esteem the general practice to be preferable, which is, to *make the lesser Holy-day give way to the greater*; as an ordinary Sunday, for instance, to a *Saint's day*; a *Saint's day* to one of our Lord's *Festivals*; and a *lesser Festival* of our Lord to a *greater*; except that some, if the *first Lesson* for the Holy-day be out of the *Apocrypha*, will join the *first Lesson* of the Sunday to the Holy-day Service: as observing that the Church, by always appointing *canonical Scripture* upon Sundays, seems to countenance their use of a *canonical Lesson* even upon a Holy-day, that has a proper one appointed out of the *Apocrypha*, if that Holy-day should happen upon a Sunday. But what if the *Annunciation* should happen in *Passion-week*? [In a *Note* is added from *Bp. Warburton*:—'Then read the Office for the *Annunciation*: for as *Passion-Sunday* is a *Festival* though in that week, and *Holidays* are of greater

'consideration than common Sundays, no doubt but the festival of the *Annunciation* takes place. Besides that the *Trullan Council* (A. D. 683.) has provided that the *Annunciation* shall be observed as a Festival, though in *Lent*; making no exception for Passion-week; *Can. 52nd.*'] 'or either that or St Mark upon Easter-Monday or Tuesday? Or what if St Barnabas should fall upon Whit-Monday or Tuesday? Or what if St Andrew and Advent Sunday both come together? In any of these concurrences I do not doubt but the Service would be differently performed in different Churches. And therefore I take this to be a case in which the Bishops ought to be consulted; they having a power vested in them "to appease all diversity, (if any arise,) and for the resolving all doubt concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer." (p. 197.)—*Rat. Pl. of Book of Common Prayer*. Dr. Corrie's edition.

SHEPHERD thinks that the ordinary Sunday should yield to a Saint's Day. (See Vol. B, and par. 127 of the present Vol. *supra*.)

BISHOP BLOMFIELD (late Bishop of London) says that the Collect for the Saint's Day as well as that for the Sunday should be read when such days concur. (See par. 127 *supra*.)

BISHOP MANT (late Bishop of Down and Connor, &c.) writes:— 'When a Saint's day coincides with the Lord's day, I prefer the Collect for the former, which gives occasion for carrying into effect the Church's mind in the special celebration, at the same time, that due reverence is shown for the divine appointment. The reading of both Collects is not agreeable to the provision of the Church, who says "then shall follow three Collects: the first of the day. On Good Friday there are more than one "of the day," indeed there are three: but then they are set forth as "the Collects," particularised as such in their proper place. During the second, third, and fourth weeks of Advent, the Collect for the first Sunday is ordered "to be repeated every day with the other Collects" for those days respectively; and every day in Lent, the Collect for Ash-Wednesday, and on each of the Holy days after our Lord's Nativity, the Collect for Christmas day is ordered "to be read after the Collect appointed for the day:" in all these cases their being but one "Collect of the day." To use two, unless by the special ordinances of the Church, is at variance with her law. (p. 49.) The same rule which regulates the first Collect for MORNING PRAYER, should regulate that also at the COMMUNION. The Collect of the day should in each case be the same: and if an additional Collect, as in Advent and in Lent, and after Christmas day, follow in the former case, it should follow also in the latter.' (p. 54.)—*Hor. Liturgica*.

BISHOP WARBURTON (formerly Bishop of Gloucester) observes:— 'In all these concurrences let the Saint have the preference; because the occasion is particular to that day: whereas the subject of the rest is common to other days, and so will have justice done to it on other days.'—(quoted in Dr. Corrie's edition of *Wheatly*. p. 199.)

The AUSTRALIAN BISHOPS, in a *Conference* held at Sydney in 1850, decided that the *Collect* for the *Saint's Day* as well as that for the ordinary Sunday should be used. (See Vol. II.)

The REV. J. JEBB recommends that the *Collect* for the *inferior* day should be read in addition to that of the superior day when such concur. (See *par.* 127. *supra*).

The REV. M. PLUMMER gives as a general rule that *Saint's days* take precedence of *ordinary* Sundays; his exceptions we have already quoted in *par.* 127, (*supra*).

The REV. F. PROCTOR prefers also the *Collect*, &c. of the *Saint's-day* before that of the *ordinary Sunday*, when such concur. (See *par.* 127. *supra*).

247.—With regard to the *Collect* to be read on the *Eves* and *Vigils* of Festivals, this subject will be handled in its proper place in the EVENING SERVICE. There is one other consideration, which calls for our attention here, viz :—

Announcing the Collect.

248.—It is a practice with many Clergymen to announce the Collect for the day, saying—"The Collect for the First Sunday in Advent." "The Collect for Christmas Day," and the like. Some are very precise in this respect, employing in all instances the exact words of the Prayer Book, saying, as in the latter case :—"The Collect for the Nativity of our Lord, or the Birthday of CHRIST, commonly called Christmas-Day;" and similarly,—"The Collect for the Epiphany, or the Manifestation of Christ to the Gentiles." This usage is not ordered by any Rubric, and therefore, should not, strictly speaking, be adopted. Indeed, when two Collects are appointed to be used, as in Advent and in Lent, we do not often find that those who practise this method, attempt to give out the *second* Collect. It ought not to be looked upon as essential for the Congregation to be prompted in the order of their worship: the educated know that the *Collect* follows in this place, and, as regular attendants at the House of God, they cannot be ignorant of the day, and of the course of the Collects. The unlettered need not

the information, as they cannot follow in their Prayer Books, and should rather have their attention exclusively directed to the petitions comprised in the Collect, which they inwardly repeat after the Minister. The more usual practice is for the Clergyman to proceed to the repetition of the Collect without introduction.

BP. MANT says:—‘To name the Collect for the day has no authority, and is an unbecoming interruption of Divine Service.’ (p. 49).—*Hor. Lit.*

The Second Collect for Peace.

(Minister and People still kneeling).



249.—The ‘*Collect for Peace*’ may be traced as far back as the fifth century; but when it was introduced into our English Service Books is not known. It will be found in the ancient Sacramentaries of Gelasius, and Gregory, whence it was transferred to the Sarum Breviary. This *Collect* differs from that of the same name in the EVENING SERVICE, inasmuch as we beg for “*outward peace*”—security against the troubles of the world wherein we are about to occupy ourselves—in the MORNING; while in the EVENING we pray for “*inward peace*”—comfort and satisfaction on our retiring to rest.

250.—The same posture of *kneeling* is to be observed by both Minister and People during the repetition of this, as in the other Collects.

BP. SPARROW remarks:—‘The second Collect is for *Peace*, according to *St. Paul’s* direction, 1 *Tim.* ii. And *Orbem Pacatum*, that the world might be quiet, was ever a clause in the Prayers of the primitive Church. And good reason: for Peace was our Lord’s legacy, “*My Peace I leave with you*,” his new-year’s gift, *Pax in Terris Xenium Christi*; He prayed for Peace, wept for it, bled for it. Peace should therefore be dear to us, all kind of Peace, outward Peace and all: for if there be not a quiet and peaceable life, there will hardly be godliness and honesty, 1 *Tim.* ii. This *Collect* then is fit to be said daily, being a Prayer for Peace.’ (p. 55).—*Rationale*.

DEAN COMBER writes:—‘*Peace* and *Grace* comprehend all temporal and spiritual blessings, and therefore are to be the

'subject of our daily prayers.....The Greek Church prayed thrice for *peace* in the daily Service; the Latin twice, as we also do in forms very ancient and comprehensive.....*Peace* is used in Scripture for all earthly blessings, because it is the mother and the nurse of them all; it is the most comprehensive benefit on earth, and the type of heaven; wherefore the old Christians followed after it in their lives, and begged it in their prayers; and to encourage us to pray for it, our "God" is represented here as "*the Author of Peace*," (*Isai. xlv. 7.*), and "*the lover of concord*," (*Ps. cxxxiii. 1.*). He keeps us in peace, and loves us when we live in peace together, He makes us have peace from without, and delights when we have concord within, and so no doubt will be well pleased to hear us pray for that which he is so able to give, and so delighted with wherever He finds it."—(quoted in MANT'S *Book of Common Prayer*, in loco).

WHEATLY observes:—"The second Collect, for *Peace*, both for the MORNING and EVENING SERVICE, are, word for word, translated out of the Sacramentary of St Gregory; each of them being suited to the office it is assigned to. In that which we use in the beginning of the day, when we are going to engage ourselves in various affairs, and to converse with the world, we pray for outward *peace*; and desire to be preserved from the injuries, affronts, and wicked designs of men. But in that for the EVENING we ask for inward tranquillity." (p. 155).—*Rat. III. of Book of Common Prayer*. Corrie's Ed.

BISSE writes:—"Of these two Collects, namely, "for *Peace*" and "for *Grace*," as they are intitled and distinguished, the former comprises all temporal goods, such as are "necessary for the body;" the latter all spiritual goods, such as are "necessary for the soul." And in this sense and latitude they were understood by the compilers of our Liturgy: who therefore closed the MORNING and EVENING SERVICE here, adding only the prayer of St. Chrysostom and the *Blessing*. Thus they thought they answered the purpose of assembling together, as stated in the Exhortation; which was to "ask those things which are requisite and necessary as well for the body as the soul."—(quoted in MANT'S *Book of Com. Prayer* in loco).

The Third Collect for Grace.

(Minister and People still kneeling).

251.—The '*Collect for Grace*' is of equal antiquity with that for '*Peace*;' and was particularly appointed in the Sacramentaries of Gregory, and of Gelasius (A. D. 494), to be used at Matins. It will be found also in the Anglo-Saxon Offices, and the subsequent Service Books. In the post-Reformation times, when the various Services were combined into the two forms

of MORNING, and EVENING PRAYER, objections were occasionally raised against the phrase "*the beginning of this day*," employed in this Collect, from the fact of the day being far advanced when these words were repeated. Among the '*Alterations*' proposed by the Royal Commissioners in 1689, we find the suggestion that the words, "*the beginning of*," be omitted, but this was never effected; so that the Collect remains unaltered.

A few opinions as to the character of the Collect are annexed:—

BP. SPARROW writes:—'The third (Collect) *for Grace* to live well; for if there be not Peace with God by an holy life, there will never be Peace in the World. No man can so much as think a good thought, much less lead a godly life, without the *Grace* of God; therefore that is also prayed for, together with God's protection for the day or night following.' (p. 55).—*Rationale*.

DEAN COMBER says:—'This follows the *Collect for Peace*, for God hath joined them in Scripture, 2 Cor. i. 2; Gal. i. 3; and we must not separate them in our devotions, because *grace* alone makes peace true, beneficial, and lasting. The former Collect is for freedom from the evil of punishment; this from the evil of sin.'—(quoted in MANT'S *Book of Com. Prayer*, in loco).

DR. BENNET observes:—'The natural day of 24 hours is divided into two parts, viz. 1. the beginning or former part thereof, from 12 at night to 12 at noon; 2. the night or latter part thereof, from 12 at noon to 12 at night.' So that the word '*beginning*' in this place must not be understood too strictly, as if it signified only the day-break, or the former part of the morning. Nor must the word *night* in the third Collect for Evening Prayer be understood too strictly, as if it signified only that portion of time when 'tis dark. Accordingly we find the Scriptures also speaking much after the same manner, saying, "*The Evening and the Morning were the first day*," &c. Gen. i. 5. For as Bp. Patrick observes upon the place, *In the Hebrew language, Evening and Morning signify a whole day*.' (p. 71).—*Paraphrase on the Book of Com. Prayer*.

COSINS remarks on this Collect, that it—'shows when the MORNING PRAYER should regularly be said, at the *first hour of the day*, which is 6 o'clock in the morning, and not towards high noon-day, or afternoon when the morning is past.' (p. 23).—*Add. Notes to NICHOLL'S Book of Com. Prayer*.

WHEATLY says:—'The *third Collects*, both at MORNING and EVENING, are framed out of the Greek *Euchologion*. That in the Morning Service, *for Grace*, is very proper to be used in the beginning of the day, when we are probably going to be exposed to

'various dangers and temptations. Nor is the other, "*for Aid against all perils*," less seasonable at night.' (p. 155).—*Rat. Ill. of Book of Com. Prayer.*

252.—With this Collect the Office of MORNING PRAYER used to conclude prior to the last Revision of the Liturgy in 1662. The five Prayers following were not introduced into the Daily Service in this place before that period: and it is to the Scotch Liturgy of 1637 that we are indebted for their modern position; a Rubric of which thus enjoins:—

'*After this Collect ended, followeth the Litany, and if the Litany be not appointed to be said or sung that Morning, then shall next be said the Prayer for the King's Majesty, with the rest of the Prayers following at the end of the Litany, and Benediction.*'—(KEELING. p. 24).

253.—In the Liturgies of 1559, and 1604, and the Scotch Liturgy of 1637, these Prayers were placed at the end of the Litany, whence they were transferred in 1662 to the position they now occupy at the close of the MORNING PRAYER. This will account, probably, for their not coming under the category of *Collects*, like those preceding; as they would have done had they been introduced in 1549. In the ancient Service Books this kind of Prayers obtained the name of "*Memoriæ*" (Commemorations) *de Pace, de Gratia, pro Rege, &c.*: and it would seem that the practice then prevailed as now of reading them at the end of the MORNING SERVICE when the Litany was omitted; wherefore the Rubric was eventually added to confirm the usage which had become very general.

SHEPHERD says:—'I think the Prayers for the King's Majesty, for the Queen and Royal Family, and for the Clergy and People, were, before the last Review, said after the Morning Prayer, and were not used when the Litany was read.' (p. 272).—*Eluc. of Book of Com. Prayer. Vol. I.*

The Anthem.

- ¶. 'In Quires and Places where they sing here followeth the 'Anthem.'—Present Book of Com. Prayer.

(The Minister and People standing.—*Nehemiah* ix. 5.)

254.—The word '*Anthem*' is derived from the Greek word ἀντίφωνα, *antiphon*, that is, a Hymn sung in parts, or by course. An injunction of Elizabeth's permitted singing at the conclusion of Morning Prayer, after which the five Prayers following were occasionally said: hence, when the repetition of the Prayers was *rubrically* ordered in 1662, the singing of the *Anthem* retained its place, and was defended by a specific Rubric, the one cited above. The Metrical Versions of the Psalms were not then known, or possibly their use may have been ordered here for the more simple capabilities of ordinary Parish Churches, while the complex *Anthem* might have been reserved for the 'Places' possessing *Quires*.

255.—At the present day, the complaint against the length of the MORNING SERVICE has quite superseded the direction of this Rubric, and the '*Anthem*' in this place is only heard in Cathedrals, and where there are well constructed 'Quires.' *Wheatly* conceives that singing is prescribed here for the convenience of the Congregation, to relieve them from the weariness which would follow a long continuance on the knees in prayer. Indeed, if *singing* is necessary to effect a division in the Service, it is as appropriate here as elsewhere. The practice, however, is rarely used in Parish Churches in MORNING PRAYER; and where it is exercised, occasionally a Psalm, or Hymn, supplies the place of the more elaborate *Anthem*.

DR. NICHOLLS writes:—'This word is derived from the Greek Ἀντίφωνη, which signifies (as *Isidorus*, (Lib. vi. cap. 18.) interprets it) "*Vox reciproca*"; &c. "One voice succeeding another;" "that is, two Chorus singing by turns." *Socrates* (Hist. Eccl. Lib. vi. cap. 8.) relates this to be the rise of Anthems, or the way

'of singing Psalms *alternately* or *anthemwise*. *Ignatius*, the third from the Apostles, and Bishop of Antioch, and who himself lived with the Apostles, saw a vision of angels praising the Holy Trinity by hymns sung *Anthemwise*; and made report of his vision to the Church of Antioch, from whom this tradition was propagated to all Churches. So that whether or no there be credit given to this story, it is certain, that the *singing anthemwise* was universally observed in *Socrates's* time, viz. about the year 440. Nay, almost a century before him, we find this way of singing mentioned by *St. Basil the Great*, (*Epist. LXIII.*). And I think it can hardly be denied, but that the more Eastern Christians had this way of singing in use among them, from the beginning of Christianity; for that passage of *Pliny*, before mentioned, does manifestly infer an *Antiphonick* way of singing; for "*dicere carmen secum invicem*," can hardly have any other sense put upon it; as I could prove by many passages out of ancient writers, especially *Virgil* and *Theocritus*. There is no question to be made, but that the Christians had this way of singing from the Jews. For 'tis plain, that several of the Psalms, which were composed for the publick use of the Temple, were written in *Ambaick* verse, as the 24. 118. And I make no doubt, but that it is to this way of singing used in the Temple, that that vision in *Isaiah* vi. alluded, when he saw the two cherubins, and heard them singing, "*Holy, Holy,*" &c. For these words cannot be otherwise explained, than of their singing *Anthemwise*; for "*they called out this to that cherubin,*" does properly relate to the singing in a Choir, one voice on one side of the Choir, and a second on the other.—*Book of Common Prayer*, in loco.

WHEATLY observes:—'*Socrates* attributes the rise of them (*Anthems*) to *St. Ignatius*, who, when he had heard the angels in heaven singing and answering one another in hymns to God, ordered that, in the Church of Antioch, psalms of praise should be composed and set to music, and sung in parts by the Choir in the time of Divine Service; which, from the manner of singing them, were called *dvriphwva*, *Antiphons*, or *Anthems*, i. e. hymns sung in parts, or by course. This practice was soon imitated by the whole Church, and has universally obtained ever since. The reason of its being ordered in this place is partly, perhaps, for the relief of the Congregation; who, if they have joined with due fervour in the foregoing parts of the Office, may now be thought to be something weary; and partly, I suppose, to make a division in the Service; the former part of it being performed in behalf of ourselves, and that which follows being mostly intercessional. And therefore since it is now grown a custom, in a great many Churches, to sing a *psalm* in metre in the middle of the Service: I cannot see why it would not be more proper *here*, than just after the Second Lesson, where a Hymn is purposely provided by the Church to follow it. I have already shewed the irregularity of singing the hymn itself in metre: and to sing a different psalm between the Lesson and the Psalm appointed is no less irregular. And therefore certainly this must be the most proper place for *singing*, (if there must be singing before the Service is ended), since it seems much more timely and conformable to the Rubric; and, moreover, does honour to the *singing-psalms* themselves, by making them supply the place of anthems.' (p. 156).—*Rat. Ill. of Book of Common Prayer*.

The Rev. J. JEBB remarks:—‘According to the use of the Church of England, the word *Anthem*, as employed in this place, means a text or passage from Scripture, or from the Liturgy, or a metrical Hymn, set to ornate music, not after the manner of a Chant, but to varied melodies; the choice of the words being left to the discretion of those in authority in the various Choirs.....It was usually performed in a similar place before the Reformation, and we have distinct notice of its being used after the Reformation in the place now assigned to it, (that is, at the end of the Service or after the *third Collect*,) in the Queen’s Chapel and elsewhere: besides traditional statements that this was customary (p. 369).... The *metrical Psalms* commonly used in Parish Churches may properly be considered in those places as *Anthems*, and ought to be performed after the *third Collect*. But even supposing this Rubric not obligatory in Parish Churches, where there is singing, still propriety, and the rationale of the Liturgy, ought to recommend its adoption. That Psalmody ought not to precede the MORNING or EVENING SERVICE has been already shewn; and the structure of the Service shews that before the Litany at least its use is most proper, as dividing the two offices. In this opinion I am fortified by *Dr. Bisse*. “Since the singing Psalms are only permitted in our Church, this seems the most proper place for singing a Psalm, rather than after the Second Lesson” (p. 370).... This Rubric is more stringent than any with respect to Choral performances: and in Choirs, the *Anthem* is a part of the Liturgy; so that it would be less irregular to omit even the chanting of the Psalms, than this prescribed part of the Service. But this unauthorized omission not only mars the effect of the Liturgy, by running into one, two Services, which are distinct, or two parts of the Service, which have a different character, but also causes great practical inconvenience to the Congregation. Many complain of the great weariness occasioned by the length of time they are obliged to kneel, from the prayers after the Creed, to the end of the Litany inclusive: a complaint which in the case of the infirm and delicate, is not without foundation. For this, however, the Liturgy is not to blame, but those who set at nought its provisions. If the *Anthem* were interposed, the desired relief of posture would be afforded: a relief in which the mind would also participate. (p. 372).....It may be objected that the *Anthem* in the Sunday Morning Prayer must inordinately lengthen the Service. This would not be, were such interpolations omitted as the Psalm before the beginning of the Service and after the Nicene Creed, or the Voluntary. Now, if instead of this irregular practice, a short *full Anthem*, which need not take more than two or three minutes in performance, were sung, the Service would be abbreviated, not lengthened: and then, (which is an important consideration,) time would be given for the singing of those Sacramental Hymns, the Sanctus and Gloria in Excelsis, which are now but rarely performed as they ought to be.’ (p. 373.)—*Choral Service*.

Br. MANT says:—‘When this Rubric was framed, metrical versions of the Psalms were not in existence: since that time however Royal authority has been given for the use of some such, which have accordingly been adopted in most other “places where they sing,” or in our Parish Churches, the “*Anthem*,” technically so called, being left to the “quires.” Psalmody, authorized as it

'is, may be well accounted a legitimate parochial substitute for the choral *Anthem*: and, conformably to the evident spirit, if not to the strict letter of the law, this is its proper situation in our Service. But for more edification, and in accordance with the Church's principles, it is well that Psalmody be adapted to her Liturgical provisions. In order to this, selections of Psalms are desirable, appropriated to particular Sundays and Holy-days.' (p. 49).—*Hor. Liturgica*.

The Rev. J. C. ROBERTSON remarks on this Rubric:—'It is so worded as to imply that the framers considered the custom of "*quires and places where they sing*," founded on one of Queen Elizabeth's injunctions, a sufficient warrant for the performance of an *Anthem*, and intended to exercise their own authority only in directing at what stage in the Service it should be introduced.' In a *Note* is added.—'The use of the Prayers for the Sovereign, &c. when the Litany is not read, was observed, but not *prescribed* before the last Revision. Elizabeth by her injunctions allowed an *Anthem* at the end of the Service, and after it these prayers were usually said. Hence the position according to the present Rubric.' (p. 297).—*How shall we conform to the Lit.*

THE PRAYERS AND LITANY.

'¶. These five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.'—Present Book of Common Prayer.

(Minister and People Kneeling.)

256.—The *Litany* is directed by the Rubric preceding it to be used at MORNING PRAYER on Sundays, Wednesdays, and Fridays (see LITANY *postea*): its omission, therefore, occurs on the remaining week-days. On these latter occasions the five Prayers referred to in the Rubric before us must be employed.

The *posture* for Minister and People is that of *Kneeling*. The first Prayer is for the reigning monarch.

A Prayer for the Queen's Majesty.

257.—This Prayer for the Sovereign of the Realm is derived mainly from the Sacramentary of St Gregory, and was inserted in the Liturgy of Elizabeth (1559) from its more immediate original to be found in the Prymer of Edward VI. (1558), or from Berthelet's book entitled, "*Psalms or Prayers taken out of holye Scripture*." (1545—1548).

Previous to the last Review in 1662 this Prayer was placed towards the end of the Litany.*

258.—In case of change of the ruling monarch by death, it is provided by the Act of Uniformity, 13 & 14 *Car. II. c. 4. s. 25.*, that the names occurring in all the Prayers, Litanies, Collects, &c. which relate to the King, Queen, or Royal progeny, may be altered from time to time so as to suit them to existing circumstances. This alteration is not to be made by individual Clergymen, but by competent authority, which is held to be that of the Privy Council. Thus :—

'Be it further enacted by the authority aforesaid, that in all those 'Prayers, Litanies, and Collects, which do any way relate to the 'King, Queen, or Royal Progeny, the *names be altered and changed* 'from time to time, and fitted to the present occasion, according to 'the direction of *lawful authority*.—(13 & 14. *Car. II. c. 4. s. 25.*)

Mr. A. J. STEPHENS, (*Barrister-at-Law*), explains this term "*lawful authority*" in a note to this Section of the Statute in these words:—'*Lawful authority* :—i. e. (according to practice) of the 'King or Queen in Council.'—*Ecc. Statutes*. Vol. i. p. 577.

The following observations will confirm what has been advanced above :—

WHEATLY says:—'We have been hitherto only praying for 'ourselves; but since we are commanded to *pray for all men*, we 'now proceed, in obedience to that command, to pray for the whole 'Church; and in the first place for the *King*, whom, under Christ, 'we acknowledge to be the supreme governor of this part of it to 'which we belong. And since the supreme King of all the world is 'God, by whom all mortal kings reign; and since His authority sets 'them up, and His power only can defend them, therefore all 'mankind, as it were by common consent, have agreed to pray to 'God for their rulers.....(This prayer) is taken almost verbatim 'out of the Sacramentary of St Gregory, but was not inserted in 'our Liturgy till the reign of Queen Elizabeth; when our Reformers 'observing that, by the Liturgies of King Edward, the Queen could 'not be prayed for, but upon those days when either the Litany or 'Communion-Office was to be used, they found it necessary to add 'a form, to supply the defect of the Daily Service.' (p. 157).—*Rat. Ill. of Book of Com. Prayer*.

* In the AMERICAN LITURGY this Prayer, and that for the Royal Family, would, of course, be inappropriate; we consequently find in place of them, '*A Prayer for the President of the United 'States, and all in civil authority.*'

SHEPHERD observes:—‘Not only the names, but the titles of Christian kings were inserted in the ancient Liturgies, where they were never spoken of, but in terms expressive of affection, and most honourable respect. Loyalty to her King is the boast and glory of the Church of England.....It was first added to our Book of Common Prayer in the reign of Elizabeth, and in the *sealed books* is entitled “a Prayer for ———” the blank being left to be filled from time to time, as circumstances may require, by the Privy Council, agreeably to the Act of Uniformity, passed in the reign of Charles II.’ (p. 275).—*Elucidation of Book of Com. Prayer*. Vol. I.

A Prayer for the Royal Family.

(Minister and People still kneeling.)

259. This Prayer is attributed to the pen of Abp. Whitgift, and was introduced into the Book of Common Prayer at the end of the Litany by royal mandate of James I. (1604): subsequently, in the reign of Charles I. (1625), the words, “*the fountain of all goodness,*” were substituted for the clause, “*which hast promised to be a father of thine elect and of their seed;*” as being more appropriate in the case of a sovereign at that time without issue. In 1632, however, when there were the *Prince Charles*, and the *Lady Mary*, the original words were replaced, and the names of the royal children introduced into the Prayer. But on the accession of *Laud* to the primacy in the year following, the Archbishop’s well-known aversion to the tenets of Calvin is said to have led to the original clause being finally superseded by the words “*the fountain of all goodness;*” at the same time, from political motives the names of “the Prince Elector Palatine, and the Lady Elizabeth his wife” were also struck out by order of the Archbishop: while the general expression, “*the Royal family,*” was added in order to include the remoter branches of the Royal blood. Dr. Cardwell relieves *Laud* of the responsibility of effecting these alterations, although he may, perhaps, be charged with suggesting them. (*Conferences*. p. 234).

DEAN COMBER writes:—‘This was added in conformity to that ancient desire of the Persian emperor, (*Ezra* vi. 10), that the Jewish Priests would pray for the life of the King and his sons,

'and among the Romans the heirs of the empire were prayed for as well as the emperor, as Tacitus relates: the primitive Christians also prayed for the imperial family; and the Canons of old Councils, both at home and abroad, do injoin it: and our Reformers have composed an excellent form to do it by.'—(quoted in MANT's *Book of Com. Prayer*, in loco.

ABP. SECKER observes:—'Because the Royal Family are the future hopes of the Publick, and in the meanwhile their whole behaviour is of very great consequence to it; we apply more distinctly than the ancient Church did, but surely with reason, to "the Fountain of all goodness," who therefore is able to supply the branches, as well as the root, for such blessings on every branch, especially the principal by name, as their condition requires.' (p. 441).—*Works*. Vol. III.

WHEATLY remarks:—'The primitive Christians prayed also for the Imperial Family; and the Canons of old Councils both at home and abroad enjoin the same. In our own Church indeed there was no mention made of the Royal Family till the reign of King James I., because after the Reformation no Protestant Prince had children till he came to the throne. But at his accession, this prayer was immediately added; except that the beginning of it, when it was first inserted, was, "*Almighty God, which hast promised to be a Father of thine elect, and of their seed:*" but this I suppose, being thought to savour a little of Calvinism, was altered about the year 1632 or 33, when (*Frederic the Prince Elector Palatine, the Lady Elizabeth, his wife, with their princely issue*, being left out), these words were changed into, "*Almighty God, the fountain of all goodness.*" (p. 158).—*Rat. Ill. of Book of Com. Prayer*.

A Prayer for the Clergy and People.

(Minister and People still kneeling).

260.—This Prayer is derived from the Sacramentary of Gelasius (A. D. 494), and was first introduced into the English Services in the Liturgy of 1559. Prior to the last Revision in 1662, it was placed at the end of the Litany, not as now towards the close of the MORNING, and EVENING, PRAYER. Palmer tells us that this Prayer is as old as the 5th century, and that it has been used in the Church of England above twelve hundred years. (1 *Orig. Lit.* p. 249).

261.—The term "*Curates*" employed in this Prayer comprises all the Clergy who have cure of souls; it was not till after the Reformation that the word acquired its more limited signification of a subordinate

to the Incumbent. In the original, the expression is, "prætende super famulos tuos *Pontifices*," the word '*Pontifices*' embracing the whole Clergy: the Bishops being then distinguished as '*pontifices maximi*.'

262.—In the '*Alterations*' proposed by the Royal Commissioners in 1689, the phrase, '*who alone workest great marvels*,' was expunged for the following, "*the Giver of all spiritual gifts*;" but these '*Alterations*,' as we have before observed, were never carried out.*

DR. BENNETT observes:—"Tis well known, that by the word '*Curates*' in this place we are to understand, not those who are now commonly so call'd, viz. such as assist an Incumbent in the discharge of his duty; but the Incumbents themselves, with whom the cure of the souls in a particular Parish is intrusted, according to our Ecclesiastical Laws; and who are therefore call'd '*Curates*, because they are to answer to God and the Church for '*the Cura animarum*.' (p. 78).—*Paraphrase on Bk. of Com. Prayer*.

DEAN COMBER says:—"All the ancient Liturgies have peculiar petitions for the Bishops and the Clergy, as well as for the congregations committed to their charge; Synesius, a primitive Bishop, writes to his Clergy to pray for him in all their churches; and our Saxon Councils ordain daily Prayers shall be made for the Bishop and for the Church of God; which order we observe in this ancient form."—(quoted in MANT's *Book of Com. Prayer*, in loco.)

SEARROW writes:—"By *Curates* here are not meant Stipendiaries, as now it is used to signify, but all those, whether Parsons or vicars, to whom the Bishop, who is the chief Pastor under Christ, hath committed the cure of souls of some part of his flock, and who are thus the Bishop's Curates. The Bishop with these Curates, and the flock or congregation committed to their charge, make up a Church." (p. 56).—*Rationale*.

WHEATLY remarks:—"That we might not want a form therefore suitable and good, this Prayer was added in Queen Elizabeth's Common Prayer Book out of the Sacramentary of St. Gregory, in conformity to the practice of the ancient Church, which always had prayers for the Clergy and People.....By the word *Curates*

* In the SCOTCH LITURGY of 1637 this Prayer thus begins:—

'*A Prayer for the Holy Clergy.*

'Almighty and everlasting God, who only workest great and marvellous things, send down upon our Bishops, *Presbyters*, and Curates, and all Congregations,' &c. (KEELING. 51),

In the AMERICAN LITURGY we read:—"Almighty and everlasting God, from whom cometh every good and perfect gift; send down upon our Bishops and other Clergy, and upon the Congregations," &c.

'in this Prayer, are meant all that are entrusted with the cure or care of souls; whether they be the Incumbents themselves, who from that cure were anciently called *Curates*; or those whom we now more generally call so, from assisting Incumbents in their said cure.' (p. 159).—*Rat. Ill. of Book of Com. Prayer*.

SHEPHERD states:—'The model from which this Prayer was taken is found in Gregory's Sacramentary. The Prayer does not appear in either of Edward's books, though it stands in the Breviary of Sarum, and is annexed to the Litany in some of Henry's Primers. It was inserted in the first year of Elizabeth.' (p. 283).—*Eluc. of Book of Com. Prayer*. Vol. I.

THE OCCASIONAL PRAYERS, &c.

¶. 'PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS, 'To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.'—Present Book of Common Prayer.

(Minister and People still Kneeling).

263.—In this place, between the '*Prayer for the Clergy and People*,' and the '*Prayer of St. Chrysostom*,' are to be introduced, according to the above Rubric which stands at the head of the PRAYERS and THANKSGIVINGS placed after the Litany, such of those Prayers and Thanksgivings as circumstances may require. The Prayer for the Parliament while it is sitting, for the Ember Weeks when they arrive, and the General Thanksgiving, are universally used; and so likewise is the '*Prayer for All Conditions of Men*,' when the Litany is not read. The remaining Prayers and Thanksgivings are dependent upon the occasions which may arise calling for their use; and of which occasions the Clergyman is to be the judge. In cases of doubt or dispute, reference must be made to the Ordinary to decide.

The characteristics of these Prayers and Thanksgivings will be touched upon in their proper place.*

* In the AMERICAN LITURGY, the '*Prayer for All Conditions of Men*,' and the '*General Thanksgiving*,' are placed before the '*Prayer of St. Chrysostom*' in the MORNING, and EVENING, Offices; but only the '*General Thanksgiving*' is so placed in the Litany.

The Prayer of St. Chrysostom.

(The Minister and People still Kneeling).

264.—This Prayer is found in the Eastern Liturgies of St. Basil of Cæsarea, and St. Chrysostom of Constantinople; although a doubt still exists whether it is really so ancient as the time of those patriarchs: this opinion is strengthened, by the fact of the Prayer not appearing in the earlier mss. of St. Chrysostom's Liturgy: on which account also its authorship cannot with proof be attributed to the father whose name it bears. It is a very appropriate conclusion of Public Worship, and well deserving of introduction into the Reformed Liturgy. In the first Service Book of Edward VI. (1549) it stood at the end of the Litany only, but was appended to the Morning Prayer also at the last Revision in 1662. In the "*Alterations*" proposed by the Royal Commissioners in 1689, the title of this prayer was amended to, '*A Prayer commonly called St. Chrysostom's*;' to mark the uncertainty attached to its authorship; but these changes have not been sanctioned.

265.—The *Prayer of St. Chrysostom* is to be read after the '*General Thanksgiving*,' which, with one or more of the prayers preceding it as circumstances may require, is prescribed to be introduced here by the Rubric at the head of the "Prayers and Thanksgivings." The posture of *Kneeling* is still to be observed by Minister and People.

DEAN COMBER writes:—'Where ancient Liturgies afforded proper prayers our Reformers chose to retain them rather than compose new ones: therefore, as some are kept from the Western Offices, so this is taken out of the Eastern, where it is daily used in the Liturgies both of St. Basil, and St. Chrysostom, who is agreed to be the author of it. And it is very proper for a concluding prayer.'—(quoted in MANT's *Book of Com. Pr.* in loco).

WHEATLY, after giving the opinion of Dean Comber, which we have cited above, says:—'Neither this nor the following benedictory prayer, is at the end of either the MORNING or EVENING Service, in any of the old Common Prayer Books; which all of them conclude with the *third Collect*. But the prayer of St. Chrysostom is at the end of the Litany, from the very first book of King Edward;

'and the benedictory Prayer from that of Queen Elizabeth; and there also stood the prayers for the King, the Royal Family, for the Clergy and People, till the last Review. And I suppose, though not printed, they were always used, as now, at the conclusion of the daily Service. For after the *third Collect*, the Scotch Liturgy directs, that if the Litany be not appointed to be said or sung, *then shall follow the prayer for the King's Majesty, with the rest of the prayers following at the end of the Litany, to the Benediction.*' (p. 160).—*Rat. Ill. of Book of Com. Prayer.*

SHEPHERD observes:—This is called the *Prayer of St. Chrysostom*, because it is almost literally taken out of a Greek Liturgy, commonly ascribed to him. The Church of England adopted it, and placed it here, not knowing where to find a Prayer, or persons able to compose a Prayer, more excellent and better adapted to the conclusion of the daily Service.' In a note is added 'It may be necessary to inform some readers, that this Prayer does not occur in any of the works of Chrysostom, which the learned admit to be genuine. Yet the Prayer is certainly very ancient; and *might be the production of Chrysostom*..... This with some other Prayers in our Liturgy, is not, like the greater part of the Prayers, addressed to the Father, but to the Son, to Jesus Christ, our Redeemer and Mediator. On this account the conclusion is different from that of the Prayers in general.' (p. 296).—*Educ. of Book of Com. Prayer*, Vol. I.

THE BENEDICTION.

2 Cor. xiii.

(Minister and People still Kneeling).

266.—The use of a *Benediction* at the close of MATINS, or MORNING SERVICE, occurs as early as the third or fourth century: it is also spoken of by Benedict (A. D. 530), and by Amalarius, A. D. 820. The form used in the English Liturgy in this place (2 Cor. xiii. 14.) is derived from the Eastern Liturgies of Antioch, Cæsarea, Constantinople, and Jerusalem, and is of very early date. It is derived from the Apostolical blessing of St. Paul, found frequently at the end of his Epistles; and by a little variation of language, by substituting *us* for *you*, it has been converted into a *precatory benediction*. The word '*fellowship*' seems to be derived from the '*societas*' of the Latin Vulgate; while the term '*communion*,' found in the Authorized Version, may be traced to the Greek original κοινωνία. Further, '*The love of God the Father*,' is a more correct translation than the shorter phrase '*The love of God*,' and would have been preferable, as indicating with greater precision the First Person

of that blessed Trinity so clearly indicated in this passage of Scripture. It is on this account also that it is preferred in Public Worship to the ancient benediction, '*The Lord bless thee, and keep thee;*' &c. (Numb. vi. 3), used in the Office for the Visitation of the Sick. The addition of the word '*evermore*' is to give greater force to the precatory form.

267.—This Benediction was not introduced into the English Liturgy till the reign of Elizabeth; nor will it be found in all the editions of the Prayer Book of that reign. It was first introduced into the '*Litany used in the Queen's Chapel*,' (1559); and at the Revision in 1662 it was placed also at the end of the MORNING, and EVENING, PRAYERS. In the ante-Reformation period the usual benediction at the conclusion of Prime was simply, '*In nomine Patris, et Filii, et Spiritus Sancti;*' which was likewise the general invocation when beginning any sacred duty. The like usage is adopted in these modern times by very many of our Clergy, who, before commencing their Sermons, substitute for the usual Collect and Lord's Prayer the Benediction, '*In the name of the Father, and of the Son, and of the Holy Ghost.*'

268.—The *posture* to be observed by Minister and People during the repetition of this Benediction is correctly that of *kneeling*; since the alteration of St Paul's phraseology makes it a *prayer* addressed to God. There are some of the Clergy of the Church of England, however, who improperly depart from the language of the Prayer Book, and take the original formulary used by the Apostle in 2 Cor. xiii. 14, where it ends with the clause, '*be with you all Amen.*' This, being addressed to men, and not to God, would, therefore, remove the necessity of *kneeling*; they consequently *stand* during the utterance of their benediction. This change is contrary to the Statute of Uniformity, 13 and 14 Car. II. c. 4, and therefore is *illegal*, and not to be imitated.

DEAN COMBER says:—'It was ever the custom to dismiss 'the people from religious assemblies with a "final blessing" both

'in the Jewish and Christian Church, pronounced by the priest; and received by the people on their *knees*; nor ought any one to go out before it was given. The Jews had a form of God's making, and ours is indited by the Spirit, with which St Paul uses to close his Epistles.....Nor are these only desired for us, but pronounced over us, and conveyed to us by the Ambassador of heaven, from whose mouth when we have received this blessing, let us bow our heads, and return home in peace, saying, "Amen, Amen," and God shall make it good.'—(quoted in MANT's *Book of Com. Prayer* in loco.).

DR. BENNETT remarks:—'These words are somewhat alter'd from what they are in the Text from whence they are taken. For, 1. The *first Person* is put for the *second*; so that the Minister shares in them. 2. The word *evermore* is added. Here I must observe, that tho' this conclusion is vocally utter'd by the Minister alone, as the foregoing Prayers are; yet the Congregation must mentally speak it to God. For 'tis to be address'd to God, and not to man. For tho' 'tis address'd to man by the Apostle, yet the Church has turn'd it into a *Prayer*, and expressly calls it a Prayer in the Rubric before the Prayer for the Queen. And therefore the Minister is to *kneel*, whilst he utters it, as he does in using the other Prayers.' (p. 76.).—*Paraphrase on Book of Com. Prayer*.

WHEATLY writes:—'The whole Service being thus finished, the Minister closes it with that benedictory Prayer of St Paul, with which he concludes most of his Epistles: a form of blessing which the Holy Spirit seems, by the repeated use of it, to have delivered to the Church to be used instead of that old Jewish form, with which the Priest under the Law dismissed the congregation. The reason of its being changed was undoubtedly owing to the new revelation made of the three Persons in the Godhead. For otherwise the Jews both worshipped and blessed, in the name of the same God as the Christians; only their devotions had respect chiefly to the Unity of the Godhead, whereas ours comprehend also the Trinity of Persons. I must not forget to observe, that the form here used in our Daily Service is rather a *prayer* than a *blessing*; since there is no *alteration* either of *person* or *posture* prescribed to the Minister, but he is directed to pronounce it *kneeling*, and to include himself as well as the people.' (p. 161.).—*Rat. Ill. of Book of Com. Prayer*.

SHEPHERD observes:—'In their religious assemblies, it was the custom of the Jewish Churches to dismiss the Congregation with a final *blessing*, which was solemnly uttered by the Priest, and received with the utmost reverence by the people. For this purpose the Church of England has here, and in some of the other Offices adopted, with two variations, the words of St Paul, (2 Cor. xiii. 14.) In consequence of turning the words addressed by Paul to men, into an address to God, *you* was necessarily changed into *us*, and the word *evermore* was added. It is not strictly a *Benediction* or *blessing*. It is rather an *intercessory Prayer*, wherein the Priest implores a blessing for himself, as well as for the Congregation. Though it is pronounced by the Minister alone, the congregation ought mentally to address it to God.—The

'Church has made it, and calls it a *Prayer*, and therefore the Minister is directed to *kneel*.' (p. 298.).—*Eluc. of Book of Com. Prayer*. Vol. I.

The REV. M. PLUMMER writes:—'The Priest should *stand up and turn to the People* when he says this blessing.' (p. 82.).—*Observations on the Book of Com. Prayer*.

269.—The *Prayer of St Chrysostom*, and the *Benediction* (2 Cor. xiii), as we have before observed, are inserted also at the end of the Litany, they are therefore only read from this place when the Litany is not used during the MORNING PRAYER.

270.—At the conclusion of the *Benediction*, if there be no additional Service, and no Sermon, the Congregation retire; but should the Communion Office follow here, or a Sermon have to be preached; it is customary for a *Psalm* or *Hymn*, to be sung by the assembled People while the Officiating Minister passes from the Reading Desk to the Communion Table, or to the Pulpit. In such case, the Clergyman before leaving the Desk ought to give out the *Psalm* or *Hymn*, in accordance with that Rubric in the Communion Service which directs that

'*Nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister.*'

This duty, therefore, should not be suffered to devolve on the Parish-Clerk, as too often is the case.

THE PSALMODY.

271.—It is customary where the combined Services of MORNING PRAYER, LITANY, and COMMUNION, are used, for the Congregation to sing some *Psalm* or *Hymn* while the Officiating Minister is passing from the Reading-Desk to the Communion Table. In those Churches which aim at Rubrical exactitude merely an '*Introit*,' or '*Sanctus*,' is played upon the Organ on these occasions, although such performance has no Rubrical sanction. We need, hardly say, that the restoration of obsolete usages, is, generally speaking, much to be deprecated; but when attempted in defiance of the feelings and the prejudices of the Congregation it is most blameworthy, and certain to

entail on the ill-judged, though it may be conscientious, innovator much annoyance, and considerable loss of influence.

272.—On the other hand, we have not much to say in defence of the multitudinous collections of Psalms and Hymns generally used in our Churches. They have no ecclesiastical authority, and the choice is usually dependent upon the bias or caprice of the Incumbent. An authorized "*Psalm and Hymn Book*" for the use of the Church of England at large has long been desired, and, according to the present constitution of the Church, we regret to say, may be long expected. Even the *Metrical Version of the Psalms* by BRADY and TATE, found at the end of the Prayer Books have no law or canon prescribing its use, nor is it an acknowledged part of the Liturgy of the Church of England. Its predecessor, that by STERNHOLD, HOPKINS, and others was equally without authority. The Act of Uniformity of Edward VI. (1549) provided:—

'That it shall be lawful for all men, as well in Churches, 'Chapels, Oratories, or other places to use openly any *Psalms* or 'Prayer taken out of the Bible, at any due time, not letting, or 'omitting thereby the Service or any part thereof mentioned in the 'said Book' (*the First Book of Com. Prayer*).—2 & 3 *Edw.* vi. c. 1. s. 7.

This provision, *Collier* (ii. 326) supposes, had reference to the forth-coming Version of *Sternhold* and *Hopkins*, which, however, did not make its appearance till five years after (*STEELE's Eccl. Mem.* ii. 86), and never claimed the sanction of the Statute, 2 & 3 *Edw.* VI. In the Injunctions of Elizabeth 1559 (which we have already quoted in *par.* 16) permission was granted—'that in the beginning or in the end of 'the Common Prayers either at Morning or Evening, 'there may be sung an *Hymn*, or such like song to 'the praise of Almighty God, in the best sort of 'melody and music that may be conveniently devised'—yet no mention is made of any Authorized or particular Version of David's Psalms, so that sanction is only given to the use of Psalms in Metre. Again, in 1641,

we gather from the Committee of the House of Lords that—'It is very fit that the imperfections of the 'metre in the singing Psalms should be mended, and 'then *lawful authority* added unto them, to have 'them publicly sung before and after Sermons, and 'sometimes instead of the *Hymns* of Morning and 'Evening Prayer.' (CARDWELL's *Conf.* 277): but still, no legal authority is awarded to any especial Version. In 1661, the Bishops repudiate the idea of 'the 'singing of Psalms in metre being part of the Liturgy' (*ibid.* 342); and, therefore, metrical Psalms were unauthorized, but yet the singing of Psalms in metre was allowed, and so became customary; and the practice has continued to this day by what is called *prescription*

DR. NICHOLLS writes:—"It is not to be doubted but that the 'singing praises to God is a great improvement of devotion; since 'few people are of so hard a make, and have so rough an ear but 'that they feel within themselves their affections raised, and their 'love to God increased by numbers and musick. For this reason 'the ancient Church of God among the Jews did, by the Divine 'permission, make this a part of the publick Service in the Temple 'of Jerusalem. (2 *Sam.* vi. 5. 1 *Chron.* xv. 16. 2 *Chron.* v. 12. '2 *Chron.* xxix. 25.). And when our Saviour did find fault with 'several human inventions, which the Jews had intermixed in their 'worship, He did in no wise blame this institution. Even holy 'David himself, an inspired person, composed several Hymns to be 'used in the Public Worship of the Temple. Nay, it is very 'probable, that the most ancient Christians took this custom from 'the Jews, and adapted it to their Public Worship; for *Pliny* relates 'of the Christians in Trajan's time, that they did, *Carmen Christo*, &c. "Sing an Hymn alternately to Christ as to their God."—(*Plin.* Ep. Lib. x. Ep. 97.).—*Book of Com. Prayer* in loco.

BINGHAM remarks:—"But there were some disorders and 'irregularities always apt to creep into, and corrupt the Psalmody 'and devotions of the Church: and against these the Fathers 'frequently declaim with many sharp and severe invectives. 'Chiefly they complain of the lightness and vain curiosity which 'some used in *singing*, who took their measures from the mean and 'practice of the Theatres, introducing from thence the corruptions 'and effeminacy of secular music into the grave and solemn devotions 'of the Church. We have heard St Chrysostom before complaining 'of men's using theatrical noise and gestures both in their Prayers 'and Hymns. And here I shall add the reflection which St Jerom 'makes upon those words of the Apostle, Ephes. v., "*Singing, and 'making melody in your hearts to the Lord.*" Let young men hear 'this, let those hear it who have the office of singing in the Church, 'that they sing not with their voice, but with their heart to the 'Lord; not like tragedians, physically preparing their throat and

'mouth, that they may sing after the fashion of the Theatre in the Church. He that has but an ill voice, if he has but good works, is a sweet singer before God. The other vice complained of was, the regarding more the music of the words, and sweetness of the composure, than the sense and meaning of them: pleasing the ear, without raising the affections of the soul, which was the true reason for which Psalmody and music was intended. St Jerom takes notice of this corruption in the same place, giving this caution against it: Let the servant of Christ so order his singing, that the words that are read may please more than the voice of the singer; that the spirit that was in Saul, may be cast out of them who are possessed with it, and not find admittance in those who have turned the House of God into a Stage and Theatre of the people.'—*Antiq. of Christian Church*. Bk. xiv. c. 1. §. 18, 19.

SHEPHERD says:—'*Psalmody*, constituted a principal part of the public worship of the primitive Christians. It was likewise usual for the People, *before the Service began*, and *during any suspension that took place*, to exercise themselves in *Psalmody*. In our Church it is customary to *sing* a few stanzas of one of the two authorized alterations of the Psalms, *after the MORNING PRAYER and LITANY are ended*, and again, *before the Sermon*. In these instances, the introduction of Psalmody is proper, and to a certain degree, necessary. Without something of this kind, the transition from the *Litany* to the office of the *Holy Communion*; and from the *Nicene Creed* to the *Sermon*, might appear too sudden and abrupt. The intervention of a portion of a Psalm will likewise relieve the attention, and remove the languor, that may occasionally arise from including in one Service three entire Offices, (*MORNING PRAYER, LITANY and COMMUNION*) which were originally distinct, and performed at different hours. (The *MORNING PRAYER* was said at *six*, the *LITANY* about *nine*, and the office of the *Holy Communion* at a considerable distance of time after the *Litany*.) The *singing of Psalms*, in itself a pleasing and affecting part of Divine Worship, is in some places, performed in so cold and phlegmatic a way, by the dull drone of the *Parish Clerk*, as to be rendered entirely useless: and in others, the boisterous and ostentatious clamor of what is called the *band of Singers* may excite disgust, but cannot assist devotion. Though I am far from regarding the singing of Psalms as one of the most essential or principal parts of our Sunday Service; yet as nothing which contributes to the decency of the public worship of God, or has a tendency to raise or keep up devout affections, can be considered as a matter of small importance, I shall here throw together a few hints on the subject of *Parochial Psalmody*. 1. It might be proper for all the Congregation to *stand* during the *Singing of the Psalm*. This practice, though enjoined by no rule, and probably contrary to the more ancient usage of the Church of England, violates no Rubric, and is consonant to the order of the other parts of the Daily Service.—[In a *Note* is added: 'It was not *then* (at the beginning of the reign of Elizabeth) the custom, nor has been since, for the People to *stand* up whilst the *Psalms were singing* in Parish Churches. (See Bishop FLEETWOOD's Letter about *New Ceremonies*, p. 728, of his works). The Bishop objects to the practice of *standing* principally on these two grounds: "1st. it is an innovation, 2nd. intended merely to make a further difference

'between those who were of different parties with respect to the King and State affairs.' But it has now no connection with politics, being intended for shewing more reverence, and exciting greater devotion: and, if it is an *innovation* it is likewise a *reform* and an *improvement*.'—'When the Psalms are read, the Congregation is directed to *stand*. Why should they *sit*, when the Psalms are sung? Whether *Te Deum* is sung or said, the People are enjoined to *stand*. *Te Deum* is no doubt one of the finest Hymns that was ever composed by man: But is not equal reverence, at least, due to the *Psalms*? The propriety of *standing*, during the *singing of the Psalms*, was suggested in the beginning of the present century. But the proposition being made by *private men* and *without authority*, the practice was rarely adopted.....(2) The *singing of Psalms* should not be confined to a *select band*, nor to a small part of the Congregation, but all that can sing, should join in the melody. (3.) The Psalms should be sung with modesty and humility: all vociferous roar and squall should be utterly banished. (4.) Every attempt at intricacy of execution, all complex air, with whatever is difficult, or carries the appearance of art, should be discouraged. I mean more particularly where the people are not skilled in the science of music. (5.) The selection of proper portions of the Psalms is, perhaps not less necessary than the selection of proper music. The choice of these cannot with safety be committed to every *Parish Clerk*. On this subject, therefore, the *Minister* might be consulted. (6.) The *Organ*, considered merely as an accompaniment to the voice is a valuable acquisition. Whilst it regulates the singing, it encourages the modest and diffident to join in the Psalmody. Where there is no *Organ*, the want cannot be supplied by any other kind of instrumental Music. *Violins, bassoons, flutes, &c.* ought to be entirely excluded.' (p. 299).—*Eluc. of Book of Com. Prayer* Vol. I.

ARCHDEACON SANDFORD observes:—'It may be remarked that with a view to uniformity, the places for *singing* ought to be those pointed out in the rubric. Thus before the Litany, and after the third collect in evening Service, the introduction of a short and solemn anthem, either in counterpoint, or in very simple harmony, is in better keeping with the service, both in point of music and of words, than most of the psalms and hymns which are usually admitted; and besides being here more ecclesiastical, it harmonises better with the devotions which follow. It ought to consist, in Parochial Churches, of a single movement;—and solos and all attempts whatever at display, whether vocal or instrumental, ought to be religiously eschewed. In like manner, between Morning Prayer and Communion Service, the *Sanctus* is more in accordance with primitive and correct taste, than the use of metrical psalms or hymns, which seem more appropriate just before the Sermon, with a view to which the words may be selected.' (p. 289).—*Parochialia*.

The Rev. C. J. ROBERTSON says:—'The use of the *Psalms* while the Minister is moving from one part of the Church to another may be defended by a reference to the *Introsits* and *Graduals* of earlier Books.' (p. 288).—*How shall we conform to the Lit.*

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